

Southern Churchman

Vol. LXXII.

RICHMOND, VA., OCTOBER 19, 1907.

No. 42.



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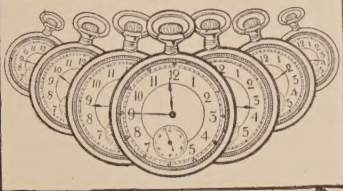
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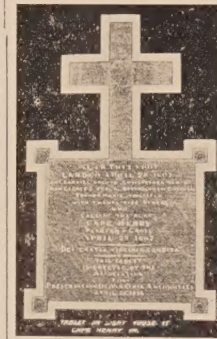
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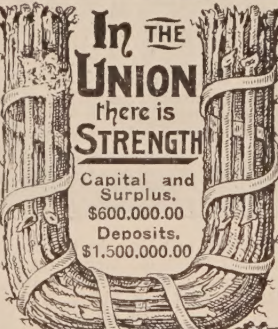
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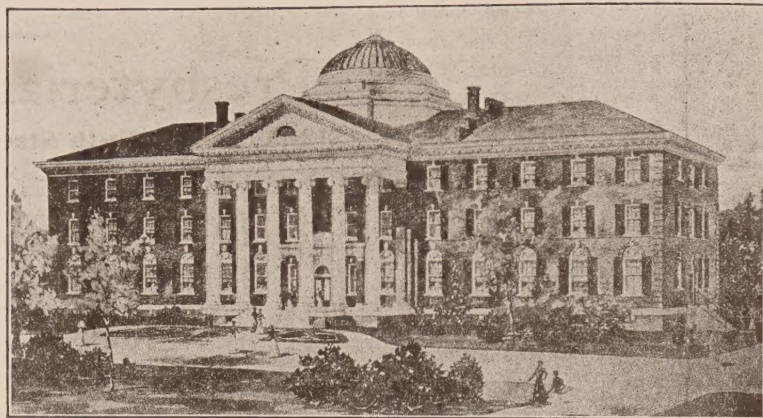
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SOUTHERN CHURCHMAN.

VOLUME LXXII.

RICHMOND, VA., OCTOBER 19, 1907.

No. 42.

Southern Churchman.

Catholic for every truth of God; Protestant
against every error of man.

REV. WM. MEADE CLARK, EDITOR.

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THE GENERAL CONVENTION.

EDITORIAL COMMENT.

The last report in editorial comment closed with Saturday, October 5th.

The first Sunday in October, being the first Sunday of the General Convention session, was a notable day in the Church life of the city of Richmond. Every church in the city was filled by members of the House of Bishops, or by notable members of the House of Deputies, and the congregations were beyond precedent, even in so church-going a city as Richmond. But, in one sense, the most notable occasion of the day was the open air service by the Bishop of London. This took place in the beautiful Capitol Square, and the Bishop preached standing on the South steps of the Capitol building. The crowd in attendance was estimated at between eight thousand and ten thousand; though less than half of them could hear the speaker, the behavior and order was wonderfully good. This was the last appearance in Richmond of the distinguished visitor, as he left the next day for the North.

The week just past can hardly be called a very valuable one, so far as legislative results are concerned, as the House of Deputies seems unusually slow in getting down to active work. This may be partly owing to the many diversions of historic surroundings and pleasant and attractive meetings, or it

may be owing to the large percentage of new men in the House. Whatever the cause, the effect is perfectly evident.

Monday night there was a Missionary Mass Meeting in the city Auditorium, and the attendance and attention showed how vivid is the Missionary interest of the Church at this time. In fact, to a Deputy who remembers the painfully depressing Missionary Meetings in Washington in 1898, and the even more disastrously depressing Missionary Meetings in San Francisco in 1901, the most striking and beautiful and hopeful feature of this Convention is its splendid exhibition of Missionary interest. Two thirds of a church full in Washington would have been a wonder, and half a church full in San Francisco would have been a marvel; but here, no church in Richmond could have contained the crowds that have turned out time and again to hear the story of the Church's work in her Missionary fields. This feature alone will make this Convention notable in the Church's history.

Tuesday night the rectors and vestries Henrico parish gave a reception to the Bishops and Deputies and their wives in the auditorium of the Jefferson Hotel, and this furnished the first real opportunity for all the visitors to the Convention to come together socially and get acquainted with each other.

Wednesday night, one of the really great meetings of the Convention took place. Wednesday morning at 8 o'clock, at a service for Holy Communion in Holy Trinity church the Men's Thank Offering was made. Not a word of address was said, but in the solemn setting of the Church's most stately and devotional service, the Offering was made in silence. That night, at the City Auditorium, a great congregation of nearly four thousand gathered to hear addresses on the meaning of the Offering. Such active workers in the cause of the Offering as Bishop Greer, Mr. George C. Thomas and Mr. George Wharton Pepper, made addresses, and then that most faithful of treasurers, Mr. Thomas, made his report of the amount of the Offering. It was about three-quarters of a million dollars, but though this amount sounds somewhat large, it is probable that the amount was a distinct disappointment to the great majority of intelligent Churchmen. In view of the wealth of this Church; the unusual occasion for the Offering; the length of time that had been given for solicitation and collection, and the systematic work done, the offering ought to have been at least twice as large as it was; and the amount given speaks poorly for the enthusiasm and liberality of the men as compared with that of the women of the Church.

But it is most devoutly to be hoped that lessons learned in this campaign will not be allowed to go to waste, but that they will be utilized for even more vigorous and successful work in the future. Certainly a systematic Men's Thank Offering would be a beautiful idea, and one entirely in accordance with Scriptural teaching and Church ideals.

Thursday night there was a meeting at the Auditorium where two historical addresses, one by the Bishop of Massachusetts, and the other by the Bishop of California. The attendance at this meeting was disappointing; the very first disappointing meeting of the entire session. But possibly this was owing largely to the rapidly growing dissatisfaction with the Auditorium, which was characterized by the Bishop of London as "The worst building he had ever spoken in, in his life." Certainly it takes an unusually strong and clear voice to fill the immense space, and the only speakers who were heard to do so by this writer were the Bishop of London, the Bishop of Southern Virginia and the Bishop of Massachusetts. Others succeeded to a greater or less degree, but none perfectly. So great had grown the dissatisfaction with the Auditorium, that all appointments there were withdrawn after the Thursday night meeting.

Friday night was a great occasion for the Virginia Seminary Alumni. It was the occasion of their Triennial Reunion and Banquet, and was easily the greatest occasion of the kind in the history of the Seminary. There were present, including invited guests, two hundred and sixty persons, and every one of them seemed to enjoy thoroughly the occasion. The dinner was unusually elaborate, and the meeting, which began shortly after seven o'clock, did not disband till after twelve o'clock. One notable feature of the reunion was the presence of the entire Faculty and most of the students of the Seminary. Among the invited guests were Bishops Woodcock, Strange and Kendrick; Messrs. George C. Thomas, Joseph Packard, John W. Wood, and many others equally prominent. Among the speakers were Bishops Potter, Tucker and Woodcock, and Rev. Messrs. Carl E. Grammer, W. C. Bell, Mercer P. Logan; and notably, Dr. Moore, President of the Union Theological Seminary, of the Presbyterian Church, located in Richmond. This Reunion will be a pleasant memory for a great while to all who participated in it.

Saturday was a day which will remain notable for a life-time to all who participated in the "Pilgrimage to Jamestown." This was the beautiful offering of the Bishops and Diocese of

Southern Virginia to the Bishops and Deputies to the General Convention, and a more beautiful courtesy could hardly have been shown. The day was ideal for such a trip, and the enjoyment of the "Pilgrimage" was great from start to finish. Two boat loads of Bishops and Deputies, with the families and entertainers, left Richmond at 8 A. M. and reached Jamestown Island at 1 P. M. There the Evening Service was said, aided by a most excellent choir from Norfolk, under the direction of the Bishop of Southern Virginia, and addresses were made by Bishops Lawrence, of Massachusetts; Nelson, of Georgia; and Dr. Randolph H. McKim. Eight steamboats had landed loads of passengers at the Island, and the crowd was estimated at about five thousand. After the service and addresses, the "Pilgrims" had opportunity to see the Island and its unique historic ruins: the Old Tower, the standing monument to the first planting of Christianity in the Colonies; the graves of the men who laid the foundations both of this nation and this Church; and the foundations of the building in which the first popular government in this land was held. And all the "Pilgrims" seemed profoundly interested in the historic spot, and thoroughly pleased with the day's experiences.

At shortly after nine o'clock that night they were again landed safely in Richmond, without the slightest mishap to mar the beauty of the day, tired and sleepy, but happy and satisfied.

Old Colonial Parishes of South Carolina.

Apropos of the planting of the Church of England in this country, we print the following letter from the Times (London, England), of August 19, 1904. It was written by a deputy to the General Convention:

To the Editor of The Times:

Sir:—As a lifelong parishioner of St. Philip's parish, Charleston, S. C. (the oldest parish in the Diocese or State of South Carolina, the Diocese and State being conterminal), and as one of the lay deputies from the Diocese of South Carolina to the General Triennial Convention of the Protestant Episcopal Church in the United States of America to be held at Boston, Massachusetts, in October next (who is looking forward with much pleasure to seeing and hearing at the said Convention Dr. Davidson, the present Archbishop of Canterbury, and the first Archbishop of Canterbury to set his foot on American soil), I am constrained to write you this letter.

In an account of his Grace and his prospective visit to the United States, recently appearing in The Times, it is said, *inter alia*, "Dr. Davidson's visit will call attention to the fact that there are still in the United States to be found old colonial parishes established by charters from the King of England," &c., and cases are cited of such parishes in the States of Massachusetts, New York, Pennsylvania, and Virginia. Singularly enough, however, no mention whatsoever is made of the old colonial parishes of South Carolina (which was the pet province of the Crown), where there are, perhaps, more of such parishes than in any of the other States, and where stands to-day one of the only two old colonial

church edifices in the United States which show the Royal Arms of England.

Let me call your attention to the following old colonial parishes in the Diocese of State of South Carolina, to-wit:

1. The parish of St. Philip, Charleston, coeval with the province of Carolina, and territorially defined and limited A. D. 1704. Its first church edifice was built about 1680 to 1690; its second and larger and more substantial church edifice (said in 1723 to have been "a large, regular, and beautiful building exceeding any that are in his Majesty's dominion in America," and in 1766, "This church is allowed to be the most elegant religious edifice in British America") was built between 1710 and 1723, upon the destruction of which by fire in 1835 the present beautiful and third edifice was erected.

2. The parish of St. James, Goose Creek, established by Act A. D. 1706. Its old colonial church edifice, erected between 1706 and 1714, is still in a fair state of preservation, and is the one above referred to as showing the Royal Arms, which arms are of the Hanover family, probably George I., and are identical in points of detail as well as in mottoes with those appearing at the head of The Times. From a paper by the Rev. Edmund F. Slafter, A. M., Registrar of the Diocese of Massachusetts, entitled "Royal Memorials," and read before the Massachusetts Historical Society, January 10, 1889, is quoted as follows:

"In South Carolina, in St. James's church, Goose Creek, a few miles from Charleston, the British Arms, of the House of Hanover, still occupy their ancient position over the altar. They are moulded in plaster, handsomely painted and gilded, and fastened to the walls by leaden bands. These arms were not removed during the Revolution, but escaped the general devastation of the British Army, and now for more than a hundred years have withstood the popular prejudice and survived our almost universal hostility to the memorials of kingly power. This is the only instance which has come to our knowledge in which the Royal Arms have remained undisturbed in the same place which they occupied before the Revolution. It is not improbable that the presence of these arms in the church restrained the violence of the British soldiery; and, after the conflict was over, they were so closely associated with memories of the English Church, by whose fostering hand this parish had been planted and sustained, that the guardians of this inheritance had naturally neither the heart nor the will to tear from its fastenings this harmless emblem of a kingly power, which had been an inexpressible blessing to them in the past, and had not wholly ceased to exist."

Dr. Dalcho, in his historical account of the Church in South Carolina, pp. 262-3, says:—

"The church of this parish was the only country church that was not profaned by the British Army in the Revolutionary War. Some were converted into garri- sons, others into hospitals and barracks, and some were burnt. It is attributed to the Royal Arms being suffered to remain over the altar, notwithstanding the Revolution."

At the time of the terrible earthquake on Tuesday evening, August 31, 1886, these arms were hurled from their position and shattered to atoms, but they have since been completely restored. This earthquake also seriously damaged St. Philip's, Charleston, and many other churches and buildings in and around the city of Charleston.

3. The parish of St. Andrew, established by Act A. D. 1706.

4. The parish of St. James, Santee, established by Act A. D. 1706.

5. The parish of Christ church, established by Act A. D. 1706.

6. The parish of St. John, Berkeley, established by Act A. D. 1706.

7. The parish of St. Thomas and St. Denis, established by Act A. D. 1706.

8. The parish of St. Paul, established by Act A. D. 1706.

9. The parish of St. Bartholomew, established by Act A. D. 1706.

10. The parish of St. Helena, Beaufort, established by Act A. D. 1712.

11. The parish of St. George, Dorchester, established by Act A. D. 1717.

12. The parish of Prince George, Win- yah, established by Act A. D. 1721.

13. The parish of St. John, Colleton, established by Act A. D. 1734.

14. The parish of Prince Frederick, Pee Dee, established by Act A. D. 1734.

15. The parish of Prince William, established by Act A. D. 1745.

16. The parish of St. Peter, established by Act A. D. 1746.

17. The parish of St. Michael, Charleston, established by Act A. D. 1751. The church edifice of this parish was erected between 1751 and 1760, and remains to-day as it was originally built, both in its quaint interior arrangements of pews and pulpit and reading desk, &c., and its external appearance with its beautiful steeple; it and St. Philip's are the two old colonial parishes in the city of Charleston, and it was also greatly damaged by the earthquake of 1886.

18. The parish of St. Stephen, established by Act A. D. 1754.

19. The parish of St. Mark, Clarendon, established by Act A. D. 1757.

20. The parish of All Saints, Waccamaw, established by Act A. D. 1767.

21. The parish of St. Luke, established by Act A. D. 1767.

22. The parish of St. Matthew, established by Act A. D. 1768.

23. The parish of St. David, Cheraw, established by Act A. D. 1768.

Several chapels of ease were also established, and the old colonial church edifices in several of the foregoing parishes are yet standing, some of them in a good state of preservation.

By this post I send you two pamphlets—one, "A Memorial of the Special Services held May, 1875, at St. Philip's church, Charleston, in commemoration of the planting of the Church of England in the Province of Carolina," at the end of which is a list of parishes; the other, "A sketch of St. Philip's church, Charleston, S. C." Both are illustrated; the former was edited by me.

Very respectfully yours,

T. W. BACOR.

Charleston, S. C., Aug. 1.

Brotherhood of St. Andrew.

A very notable meeting of the Brotherhood of St. Andrew was held in All Saints' parish house, on Monday night, October 14th. It was under the auspices of the Richmond Assembly. The attendance was the largest that the Brotherhood in Richmond has ever held. The Rev. John Moncure, D. D., chaplain of the Richmond Assembly, presided, conducting the preliminary service and introducing the speakers. These were Bishop Tuttle, Presiding Bishop of the Church in this country; the Rev. C. P. McIlwaine, D. D., rector of Calvary church, Pittsburg, Pa., and Mr. Robert H. Gardiner, of Maine, president of the Brotherhood.

Bishop Tuttle spoke on prayer: To Whom, By Whom and In Whom, bringing out God's relationship to man in all of His workings for man's salvation.

Dr. McIlwaine spoke ably and most helpfully on Service.

Mr. Gardiner spoke on the special workings of the Brotherhood, and its needs. He also addressed himself to practical Christianity as it should be in the lives of men.



THE HOUSE OF BISHOPS, 1907.

Letters to the Editor.

An Important Correction.

Mr. Editor: Had I supposed that the newspaper report of my historical statements in St. Paul's church last Sunday in welcoming the Bishop of St. Albans, would be quoted in your paper, I should have asked for a correction of it.

May I not do so now?

What I said was this—that the Cathedral of the Bishop was the ancient Abbey church, recently restored, which stands on the spot where the soldier-martyr, Alban, was put to death in 303, A. D., and that the fact of the martyrdom proved the existence of the Christian Church in Britain at a time when it owed no allegiance to a foreign Bishop. But, as everyone familiar with its history knows, the See of St. Alban's is a recent one, having been set off in the 19th century, and the Abbey church, now used for a Cathedral, was built in the early Middle Ages, being partly of Norman architecture.

Very truly yours,
CHAS. TYLER OLMSTEAD,
Bishop of Central New York.

Archdeacon Russell on the Colored Work.

Mr. Editor: I have just read the Rev. Geo. F. Bragg's letter in the Southern Churchman of this week, and I must express my utter surprise to see that he is unwilling to accept an authentic statement of facts as given by Bishop Tucker in the Churchman of September 28th, and by me in my letter in the Churchman of October 5th, to which he takes exceptions. The Bishops of Southern Virginia and the Archdeacon for Colored Work are men of honor, and their statements should be accepted at face value.

Bishop Tucker states in his article that there are 1,551 colored communicants in Southern Virginia with an additional increase of 123 confirmations. At the time of the Council, May 29th, there were reported from statistics in possession of the Archdeacon 1620 colored communicants. Notwithstanding the fact that Mr. Bragg had before him facts and figures of existing conditions in the colored work in Southern Virginia, he wilfully ignored these and referred your readers to figures taken from the Journal of 1906. As an explanation of the figures of 1906, I have only to ask your readers to consider the following paragraph from Bishop Tucker's article in the Churchman of September 28th. "Unfortunately, owing to the illness of the Archdeacon, the reports from the colored congregations found in the Council Journal for 1906 were very incomplete. From the Journal of 1907 we can gain a more perfect survey of the work and its results."

The fact is less than one-half of our missions were reported in the Journal of 1906. Since Mr. Bragg saw my article surely he must have seen Bishop Tucker's which appeared in print one week before mine. If this information is discredited by Mr. Bragg, who is a great stickler for statistics, I respectfully refer him to the following pages in the Journal of Southern Virginia for 1907: 49-50, 72, 84, 107-8 and 280-284. He says, "I am quite sure that the Archdeacon is entirely mistaken when he states that 'most of the thinking black men of the church are not asking for Negro Bishops.'" He did not, I notice, cite any facts to disprove this statement made by me. I have it from "reliable sources" that at the Conference of Church Workers, in session at Asbury Park, there were only 29 colored ministers present, out of which number

something like four-fifths favored the memorial. Now then, admitting that they had 22 who actually favored the memorial; I am also willing to admit that they may not have rallied their entire strength by something like 20 priests and deacons, who were not present. What becomes of the 69 not accounted for by the Conference of Church Workers? I still contend that we are neither ready nor prepared for what the "memorial asks of the Church. I have tried to give you facts as I know and believe them to exist, and I hope that the General Convention will see the wisdom of not granting what I believe will, at this time prove a most disastrous blow to the Colored work in the Episcopal Church.

I respectfully submit the above in conclusion of what I have to say at this time on this very important subject.

JAMES S. RUSSELL,
Archdeacon for Colored Work in Southern Virginia.
Lawrenceville, Va., October 12, 1907.

Church Unity Society.

The Church Unity Society met in Grace church, Richmond, Tuesday night. Bishop Coleman, of Delaware, presided. The seventh triennial report was read by the Rev. J. J. Gravatt, rector of Holy Trinity church, Richmond.

An address was made by Bishop Talbot, whose theme was, "Why is Christian Unity Necessary?" His treatment of it was able and striking, showing that oneness of heart was a necessity with all workers, particularly when they are striving for the glories of the higher life.

He was followed by Bishop Brent, of the Philippine Islands. His subject was, "How Should Greater Unity be Realized?" He counseled a loving disposition, also a gentle and charitable one, recognizing the good wherever seen. Be companionable and broad-minded. When his cathedral in Manila was opened he took pains to have all ministers, irrespective of Church affiliation, with him. Avoid ecclesiastical controversies, in that they so often produce strife and hard feeling.

The society has been in existence twenty-one years, and its object is to bring about a closer union of Christians.

The Blessed Sacrament.

O Sacrament of love divine,
Where Jesus gives, as in a shrine,
His Body once for sinners slain,
His blood once shed to cleanse our stain?

In this stupendous mystery
The death He bore on Calvary's tree
Before His children's eyes is spread
Here in the wine and broken bread.

In this sweet banquet of His grace
We bring before the Father's face
The Sacrifice which now He pleads
Where He forever intercedes.

Here weary pilgrims may repose
To drink the precious stream that flows;
Celestial manna here is given
To feed them on the way to heaven.

O Jesus, our eternal Priest,
We praise Thee for this heavenly Feast.
What greater gift couldst Thou bestow
That we Thy wondrous love might know?
—William Edgar Enman.

A father had a wayward son, who had almost broken his heart. He went about from day to day bearing a weight of anxiety in his breast. One day it occurred to him that perhaps he also had grieved his heavenly Father, and wounded divine love as his son had wounded him. The thought brought him to repentance, and by this means he was won to Jesus Christ.

Pilgrimage to Jamestown Island.

Saturday, October 12, 1907, will long stand out in the dates to be remembered in the history of the Church in Virginia. It was on that day that the Church in America, through her Bishops, Deputies, and Woman's Auxiliary officers, made a pilgrimage from Richmond to Jamestown Island as the guests of the Diocese of Southern Virginia. With arrangements that were absolutely perfect, as everybody testified, autumn weather that could not have been more ideal if ordered ready-made from the weather-man, and a company that numbered about four thousand persons—what wonder that the votes of thanks on the return journey were loud and prolonged?

There were eight boats, six of them the largest of the Old Dominion line, tied up at the Island wharf during the two hours covered by the open-air service. Four of these went from Richmond, and two large ones from Norfolk and the Exposition. The other boats were small ones, one of them going from Newport News. On the "Brandon" were most of the Bishops, with state-rooms assigned to them, and on the "Pocahontas" was a great company of Deputies, their wives, and a lot of other people connected with the Convention. On the "Hampton" and "Hampton Roads" were Woman's Auxiliaries and other ladies, one of the boats being provided by Miss L. L. Taylor, of Norfolk. Of course Bishop Randolph was host of the day, but he had many willing assistants. The pilgrimage was the contribution of the Diocese of Southern Virginia. On each boat there was served a substantial luncheon, not all sold by any manner of means, before the arrival at the Island, and after the departure from the island there was also served tea and cream, again with part of the meal hot, so that everybody made the pilgrimage with the maximum of comfort and convenience.

Arriving at the Island a little after 1 o'clock there was a service held on the site on which the Rev. Robert Hunt said the first services of the American Church. Canvass awnings had been stretched over a wide area, and seats were provided for all. At least three thousand persons were in the vast congregation. On a table on the platform stood the old Jamestown Communion service. Evening Prayer was said in full, Bishop Gibson, of Virginia, reading the first Lesson, and Bishop Tucker, of Southern Virginia, the second. The Creed and Prayers were said by Bishop Tuttle, of Missouri. The addresses were made by Bishop Lawrence, Massachusetts, Bishop Nelson, of Georgia, and the Rev. Dr. Randolph H. McKim, of Washington.

Bishop Randolph introduced the speakers, saying as he presented the Bishop of Massachusetts:

"I wish to express my thanks and the thanks of the Diocese of Southern Virginia to the General Convention of both houses for accepting our invitation, and I trust the association of this day and this beautiful scene will be among the glad and pleasing memories connected with this great Convention of the Episcopal Church of America. I desire to express my thanks to the Association for the Preservation of Virginia Antiquities for their kind co-operation and their glad and willing help in connection with the arrangements for this gathering, and to the dear people of the city of Richmond, for they have done most of the work. I must express, as Bishop of Southern Virginia, my tender gratitude."

Bishop Lawrence interwove the history of Plymouth and Jamestown, of



The Old Church Tower at Jamestown, Virginia.

Massachusetts and Virginia in a most delightful way. In part he said:

"The spirit of Robert Hunt and the Gospel of that day, sent forth there, passes to us, and we remember with gratitude and joy the illumination that has come to this land through the anxieties and the sorrows of those, our fathers. And as I speak, Plymouth Rock seems to be almost modern and late to come after Jamestown; nevertheless, Provincetown and Cape Charles, Plymouth and Jamestown grasp hands across the sea, and Massachusetts and Virginia take deep satisfaction in having together, and in sympathy, worked and sorrowed and struggled for the upbuilding of the nation.

"The elements of the two settlements were much the same. We want to be truthful. Those men that landed at Plymouth and Jamestown came in a spirit of high chivalry, at first not even to set the cross upon this country, but they came, the men and women of the middle classes, that they might found homes and rear their children and conduct their farming and their business along a religious and true way.

"It was the desire to build up new communities, and there was the broad foundation of integrity, and of commercial and farming interests. And this is far better than the spirit of any Spaniard who landed on this shore, for this landing was on the broad basis of home and family and village and town and promise of a national civilization. Be-

sides that, however, and to relieve them from the commonplace spirit of commercialism, there was a touch of chivalry in the two bodies, and Miles Standish and John Smith stand for those who for these three centuries have always stood for the defence of the family, for the protection of the people, and for the upholding of the spirit of chivalry.

"Massachusetts and Virginia represent, we believe, only the spirit of the nation in the expression of these three characteristics. Massachusetts and Virginia, however, have known through our fathers what it was to land on an unfriendly coast.

"The starving band at Jamestown was followed by the disease and famine of Plymouth, and these two colonies built up into two Commonwealths, have passed through trials sympathetic, and have had a spirit that has bound them together as two brethren in the manly faith. Throughout these three centuries these two colonies have moved on in sympathetic lives. They have both fought the Indians: they have both built up what they could from their soil, their commercial and their farming life. Later, in the spirit of Englishmen, they fought for the rights of Englishmen against the King, who knew not the liberties of Englishmen. The soil of Virginia was touched with the blood of Massachusetts in the Revolution, and the climax of the relations of the two was reached when George Washington unsheathed his sword under the old elm in Massachusetts. Later still Vir-

ginia with Massachusetts met in strife, each for the cause that she believed to be right. They both fought for the cause, and together they respect each other and love each other for having died as children of Anglo-Saxons and true Americans for what each believed to be the right, and for what each believed to be his duty.

"And then we come, my dear friends, away from the general country to the consecrated soil of Virginia, already consecrated 300 years ago by the visit of that little company that landed on this shore and met here; consecrated by the purity of family life, by the mother faith and by the industry of her farmers and people, from whom have sprung Presidents and Bishops, statesmen and soldiers; consecrated, I say, in the purity of family life and in the love of the Master. To-day we, my brethren, as we enter into this service and depart, take another word from that service which Robert Hunt first read, brought from the Epistles, as we recall the blessings that have been poured upon this country and the gifts that have been brought to us all. May we recall, and we almost seem to hear, the echo of the voice of Robert Hunt: 'He that has received the gift, let him minister the same to others.'"

One point made by Bishop Nelson was:

"When Robert Hunt preached under an old sail for a roof and celebrated the Holy Communion, the faithful kneeling at an unhewn log, he founded the Episcopal Church in America, and gave to the new land a benediction in the form and words of that primitive Liturgy, which through innumerable vicissitudes of centuries has descended to us from apostolic days; and by these tokens set up a claim which, despite objections and opposition and slander of men and methods, has been maintained ever since; that the Church of the Bible and the Prayer Book, the Church with its historic orders, its scriptural creed and sacraments, and ancient and orderly worship; that the Church which is Holy, Catholic and Apostolic is the Church of and for American people."

The Rev. Dr. McKim gave a number of word pictures or visions. His closing one, given as the whistles of the steamer sounded, was especially effective. Then he asked:

"My brethren of the clergy and laity, shall that vision be realized? Shall this Church become the Church of the American people? If so, we must follow in the footsteps of the men who planted here the colony of Virginia. Like them, we must be God-fearing men. We must believe that God manifests Himself in human efforts and writes His will in human history. Like them, we must be true to the Protestant faith; true to the banner of the they would unfurl, the banner of the Church at once Protestant and Catholic, Protestant against every perversion of God's revealed truth; Catholic in fidelity to the ancient faith and the ancient order of the primitive Church."

Visits were made to the historic spots by nearly all members of the pilgrimage. So interesting were the addresses, and so historic the service, that some did nothing but take part in it, going and returning without paying visits to the old shrines. There were many carriages from Williamsburg and the surrounding country, and for about two hours, from two until four o'clock, the historic end of the Island looked like a busy mart of trade on Saturday afternoon. A brisk trade was done in souvenirs, and scores walked the great sea wall, strolled through the tower and

the church, and visited the old graveyard out beyond the mansion of the Revolution Daughters. The return journey was made without incident, and the arrival back in Richmond was on schedule time. On the "Brandon" on the down trip the Bishops were photographed on deck, and on the return trip, after tea, there was a song service in one saloon and a story-telling party in the other. Resolutions of thanks were adopted as matter of course. The same was done on the Woman's Auxiliary boats, where there was singing hardly without an interruption. On the "Pocahontas" Bishop Darlington of Harrisburg presided, and there was no end of story-telling. Resolutions of thanks were adopted, repeated, and then cheered with several tigers thrown in. Mr. William R. Butler, deputy from Central Pennsylvania, said he would move in the Deputies to make Richmond the permanent place of meeting of the General Convention, and have the dates annual. Mr. Rowland Evans, of Pennsylvania, said it took the North four years to conquer Richmond, but so rapid have the times become after the flight of forty years that Richmond has captured the North in a few days. If there was any redoubt left, it had certainly been captured by the singing of the negro quartette, for on board were Mr. Polk Miller and his singers, Mr. B. B. Valentine and his recitations of original negro rhymes, and it was not hard for a Northerner to imagine himself back in old plantation days.

Great Sunday-School Meeting.

Three years ago at Boston the Sunday-school interests of the Church, held their first large meetings in connection with the General Convention. Preliminary work was done and indeed perfected to bring into existence the Sunday-school Federation of the whole Church. This year in Richmond there was a responsible body which, if not all of the Sunday-school interests at least working in harmony with all, which took the lead in having here representative meetings and an exhibit of Sunday-school helps which surpasses anything ever before presented.

The meetings this year were held in All Saints' church and parish house. There was a celebration on Thursday morning, October 10th, in All Saints' church, the Bishop of Delaware the celebrant, and there was a public meeting in the same place that evening. At the last named there were seven hundred persons, a large proportion of them men. In the basement of the parish house there was an exhibit, remarkable for its size and for its splendid classification. More than one hundred and forty publishers of and dealers in Sunday-school materials of all sorts were represented by about 19,000 pieces, which were put into sixty general divisions. The exhibit was worth in money about \$8,000.

In the hall of the parish house meetings were held, lasting all day on both days. From three hundred and fifty to four hundred persons remained throughout the continuous sessions, and the number of visitors to meetings and exhibit was about 1,000 on each day. The speakers at the public meeting included the Rev. Edward L. Parsons, of California, and the Rev. Wilson R. Stearley, of Ohio. Bishop Talbot presided. The speakers at the day sessions included the Rev. Pascal Harrower, of New York, the Rev. Lester Bradner, Jr., Ph. D., of Providence; the Rev. Dr. Alford A. Butler, late of Faribault; the Rev. Dr. H. L. Duhring, of Philadelphia; the Rev. Hugh L. Burseson, of North Dakota, Mr. George C. Thomas, of Philadelphia,

and the Messrs. H. H. Pike, New York; Henry E. Rees, Hartford, and the Misses Laura Fisher, Boston, and S. F. Tuite, Cincinnati. The Rev. Carlton P. Mills, secretary of the work in Massachusetts, is critically ill.

There was a business session of the Federation, at which by a rousing vote it was decided to put into the field as soon as funds can be secured an educational secretary, whose work shall be more particularly that of organization, and the stirring up of interest in the importance of better instruction of the youth of the church. Where such interest has already been aroused the demand for lectures is far greater than can be supplied. The Rev. Dr. William Walter Smith, secretary of the Federation, reported engagements filling all of the time to April, and demand for instruction for superintendents and teachers in many more Dioceses than can be supplied. In order in better measure to respond to these calls the finance committee of the Federation was strengthened. It was resolved to issue a work on teacher training which will supplement one or two already issued. Three new Dioceses joined the Federation. They were Tennessee, Spokane and Oregon. How to unify the Sunday-school movement was discussed on the closing afternoon, Friday, and the speakers were the Rev. Dr. Bradner, Providence; the Rev. Samuel Tyler, Cincinnati, and Mr. Robert H. Gardiner, Boston.

At the first Conference the Rev. Dr. Young, of Chicago presided. The Work in the Primary Department was discussed by the Rev. Dr. Alfred A. Butler, of Minnesota; Miss Laura Fisher, principal of Kindergartner's Training School, Boston, Mass., and Mr. John Loman, of Philadelphia.

In the afternoon the Rev. Thomas Semmes, of Richmond presided at the first Conference, the subject of which was: "The Sunday-school and Missionary Instruction and Interest." The speakers were the Rev. Dr. H. L. Duhring, D. D., of Philadelphia, and the Rev. Hugh L. Burseson, of Fargo, North Dakota.

At the second afternoon Conference the subject was, "Teaching the Child to Worship;" the speakers on which were the Rev. Pascal Harrower, of New Brighton, New York, and Miss S. F. Tuite, of Cincinnati, Ohio.

This was followed by a question box, which proved to be the source of much valuable information in the great work of Sunday-schools.

The great public meeting was held in All Saints' church at night. The Rt. Rev. Dr. Talbot, Bishop of Central Pennsylvania, presided, and the discussions were prefaced by an appropriate Missionary Service. The subject, "Historical Survey and Outlook of the Sunday-school Movement," was ably presented by the Rev. W. R. Stealey, rector of Emmanuel church, Cleveland, Ohio. In the same manner was treated "The Relation of Education Ideals of the Secular Life," by the Rev. Edward L. Parsons, rector of St. Mark's church, Berkeley, California, president of the Sunday-school Commission in that Diocese.

Bishop Anderson, of Chicago, was the last speaker. He dealt judiciously with the questions, edifying his hearers, and encouraging them to things greater and grander to be fought for and won, by not only the missionary in distant lands, but through the individual consecration of the lives of men and women in their own circles in life.

On the second day the first conference was presided over by the Rev. H. S. Thomas, rector of the Church of the Holy Apostles, Philadelphia. The sub-

ject for discussion was: "How to Meet the Problem of Teacher Training." The speakers were the Rev. Messrs. Llewellyn McCaley, of the Church of the Nativity, Philadelphia; Robert S. Coupland, of Ascension Church, Baltimore, and Wm. Walter Smith, general secretary of the Sunday-school Federation. Many able speeches were made in the general discussion. The subject, "Sunday-school Management at the next Conference," was ably discussed from the three standpoints: Superintendence, Organization and Extension, by the Rev. W. H. Burkhardt, of St. James', Leesburg, Va., Mr. H. H. Pike, of St. George's Sunday-school, New York, and Henry E. Reese, of Trinity Sunday-school, Hartford, Connecticut, respectively. A number of speeches of interest were made in the general discussion. At the closing session, Friday afternoon, Bishop Brewster, of Connecticut, presided. The subject was, "What Action Shall be Taken—To Unify the Sunday-school Movement; To Establish Standards for the Certification of Teachers; To conduct a Campaign Through Literature and Magazine?"

The speakers were the Rev. Messrs. Lester Bradner, of St. John's' Providence, R. I.; Samuel Tyler, president of the Sunday-school Commission of the Diocese of Southern Ohio, and Robert Gardiner, president of the Brotherhood of St. Andrew.

The Conference was a great success and its consequences will be far-reaching in their effects for good.

Sunday Services in Richmond.

The second Sunday in Richmond, covered by the General Convention dates, saw Bishops and well known clergy in the chancels of St. Paul's, All Saints', Holy Trinity, and other churches, and some of them were heard from the pulpits. Bishop Scadding, of Oregon, preached at Christ church, and Bishop Potter, of New York, at Monumental. In St. Paul's at night every seat was occupied to hear about various forms of missionary effort. Bishop Anderson, of Chicago, presided, and the Rev. S. H. Bishop, of the Church Institute of Negroes, told of what has been accomplished since St. Paul's School at Lawrenceville, St. Augustine's School at Raleigh, and the Payne Divinity School at Petersburg have been united in their common work. He also told of the outlook for the Institute, which he thought to be extremely encouraging, especially if the Church will lend a fair share of its substantial encouragement. Bishop Nichols, of California, told once again the story of the earthquake, and said that insurance has returned to San Francisco only about 18 per cent. of the loss. For years the Church in San Francisco must be helped from without if it is to keep pace with the rebuilding that business is doing. The last speaker was Mr. Edward P. Bailey, who told of the organization of the Laymen's Forward Movement of the Middle West, which aims to get more men to interest themselves actively in the needs of the Board of Missions of the church.

Do not use the tools of irritability on the day's work. They mar and scar the product. First conquer yourself. A calm and poised spirit must form the atmosphere of your workshop, if you are going to do your best; and what else is worth while?—Rev. I. Mench Chambers.

God in grace accepts obedience, and it is acceptable although there be no other good in the thing commanded, but that it is commanded.—Jeremy Taylor.



Jamestown Church, Restored.

The Woman's Auxiliary.

The triennial meeting of the Woman's Auxiliary, which was held in Richmond during the time of the General Convention, has come to a close, and the members are on their way home, rejoicing over the great deeds they have been permitted to do by the grace and help of God.

The first business session was called to order in the Masonic Temple on Wednesday afternoon, October 2d, by Miss Julia C. Emery, the general secretary. According to custom, the president of the local Diocesan Branch, Miss S. Stuart, took the chair, and the meeting proceeded to business. On calling the roll it was found that this was the most representative meeting the Auxiliary has ever held.

There were present and answering to the roll call 344 representatives; of these 216 were regular Diocesan officers, 59 Juniors and officers of the Babies' Branch, and 69 accredited representatives.

The first session was a short one and given up principally to organizing and to receiving and welcoming visiting missionaries who had come directly from the mission fields.

A second all-day business session was held on Monday, October 7th, at which time action was taken on the two all-absorbing matters of business, the reduction of representation at the triennial business meetings and the disposition of the United Offering of 1910. The former created a good deal of discussion, largely owing to the fact of a misunderstanding of the meaning and purpose of the proposed reduction. The vote cast was a pretty close one, and it was decided to confine the representatives in the future to the Diocesan officers only.

As to the disposition of the United Offering of 1910, it was unanimously agreed to continue the present work of training and supporting women missionary workers.

The rest of the two weeks in Richmond has been spent in informal conferences on subjects of great interest to the women, in hearing addresses by the Church's missionary leaders at home and abroad, and in attendance upon the joint

sessions of the two Houses of the General Convention, sitting to consider Missions.

Not least among the events was the glorious corporate Communion, celebrated at the same time in Holy Trinity and All Saints' churches, on Thursday, October 3d. Though these churches have together a seating capacity of about 2,400, they were not large enough to hold the women who had gathered to present to God the fruits of their three years of labor. In the two churches the offering was made, and in the evening Mr. George C. Thomas, the treasurer of the Board of Missions, announced that the magnificent sum of \$222,353.35 had been placed on the altars, and with hearts full of thanks and grateful love to God, all arose with one accord and sang "Praise God, from whom all blessings flow."

Above we have briefly given a report of what has happened. Now we must endeavor to interpret its meaning, or at least to see a part of its significance, for it is impossible for us to perceive all that this meeting means and all that the Woman's Auxiliary stands for.

It was, indeed, a great meeting—the greatest and most representative in the history of the Woman's Auxiliary. Only three or four Diocesan Branches were without representatives. At the opening session 344 representatives responded to the roll call, and later the number was increased to over 400. These, however, are only a part of those who, under the then existing conditions, were entitled to seats in the meetings. There are nearly 1,000 names on the roll. It is very evident that a body of this size is entirely too large to sit in business sessions, and it was not only wise, but absolutely necessary that the representation be reduced. But lest there should be some misunderstanding, this reduction must be explained. In the first place it must be distinctly understood that this refers only to the business sessions, and to those who are conducting the business. It does not mean that any member of the Auxiliary, or any number of members will be excluded from the meetings as long as there is any room for them in the building, for all are welcome and wanted.

By the old way all the Diocesan officers were entitled to seats and votes.

In some of the large Dioceses, like New York and Pennsylvania, there are a great many Diocesan officers, maybe seventy-five or more, but in the smaller Dioceses there are in some cases only one or two. In order to equalize the representation a little more, each Diocese was allowed to have eight accredited representatives, whether they had that many officers or not, and the result was a list of nearly one thousand. This plan worked very well in the early days of the organization, but since it has grown so large a reduction has become necessary, and now only bona fide Diocesan officers shall sit in the triennial meetings. This action will by no means lessen the number that attend, for at each succeeding meeting the attendance increases. This decision was reached only after long and serious consideration, and now all argue that it was very wise.

The other subject of importance was the disposition of the United Offering, which will be made in 1910. For the Auxiliary very wisely looks ahead and decides what the next offering will be used for, in order that there might be something definite to work for. That the plan is wise is evidenced by the regular and enormous increases that have been shown by each successive United Offering. When in San Francisco, six years ago, the Woman's Auxiliary placed \$82,000 upon the altar, the Church was amazed; and when, three years ago at Boston, they gave \$150,000, the Church could hardly believe it possible, and yet this year these faithful women, in their offering gave the magnificent sum of \$222,353.35, and since then almost, if not quite enough has been received, to make it \$225,000. There is no wonder that the three thousand and more people who thronged the City Auditorium were wild with enthusiasm and gave vent to their great joy in singing Praise to God from whom all blessings flow. And the praise was due to God not merely for these hundreds of thousands of dollars, but for something far better—the spirit which prompted the gift. There is a deep significance to this great gift, one which is often lost sight of. It is sometimes said by thoughtless ones that it is the

men and not the women that give this after all; that it all comes out of the men's pockets. But it is not so. Some little of it may come from the men's pockets, but it is a very, very little. The most of it means self-privation on the part of the women. It means that many a woman—we had almost said throughout this land of ours, when we should have said all over this world of ours—has deprived herself of some of the things she would really like to have in order to give, unto the Lord. And it must be remembered that this United Offering was not made by a few rich women, but is indeed a *United Offering*, coming from all the women. There were no single gifts of a hundred thousand dollars, like two of those in the Men's Thank Offering, but it was all given in small amounts. It was therefore a gift of love and self as well as of money.

Nor is this all the money that the Woman's Auxiliary gives to the Board of Missions, though many think it is. It might therefore be interesting to give a few figures to show what else is being done. We shall take last year for an example. The portion of the United Offering of 1904 that was used was \$63,568.98. In addition to this the several branches of the Auxiliary gave to the work outside of their own respective Dioceses in money \$182,549.32, and in boxes \$163,549.32, while within their own Dioceses they gave money and boxes to the value of \$68,585.66—making a total for one year, besides the United Offering, of \$346,183.96, and altogether \$478,338.60. And this is about the average yearly contribution.

During the past three years, including the last United Offering, the Auxiliary has in money and boxes raised \$1,410,722.88. Think of it! Over a million of dollars. If one asks why the Woman's Auxiliary exists, the reply might well be, What would the Board of Missions do without it?

Naturally the question is asked, what is done with the money? First, we shall take up the offerings exclusive of the United Offerings, and we find by referring to the last annual report that for the year 1906-1907 there was given to the Board of Missions to apply as appropriations \$74,20.94, and for specials \$66,750.36, making \$131,370.30. Besides this there were over eighty thousand dollars in money given for specials and \$187,972.95 in boxes.

In San Francisco it was decided that the United Offering of 1904 should be given for the training and support of women workers; and this plan was re-adopted by the meeting at Boston and again at the meeting just closed. There was however a part of each to be reserved for buildings. In Boston it was decided to give \$10,000 of this year's Offering for this purpose, and it will be used to erect a building at Sendai, Japan, in the District of Tokyo. This building will be used as a home for the women missionaries, a training school for Japanese Bible Women, and a shelter for Japanese students. The meeting just closed decided to use \$150,000 of the next offering for building purposes, leaving it to Miss Emery and Doctor Lloyd to decide what and where it shall be; and right here it might be well to note that there is still on hand a balance of \$19,000 from the United Offering of 1904.

The United Offering last year was used in the support of one hundred and eleven women, scattered all over the world. There are teachers, nurses, physicians and Bible women supported. These represent the mission work in all its fields and branches. In the United States they are at work in Alaska, in Hawaii, the mountain missions, in the slums, and

among the Indians and negroes. They are at work in Alaska, in Hawaii, the Philippines, Japan, China, Africa, Porto Rico and Cuba. Wherever the Church has women at work in the missions the Woman's Auxiliary is helping.

But this is not all the work the Woman's Auxiliary is doing. It must be remembered that there are three branches to this organization. The other two are known as the Junior Auxiliary and the Babies' Branch. These also contribute no inconsiderable amount in money to the cause of missions. But this is a very small part of the reason for their existence. Can we not see that when a woman becomes a real earnest member of the Auxiliary the hand that rocks the cradle is shaping the destinies of the world? She is from the very infancy of her child teaching it to give to the Lord and to pray for those who have gone out to do the Master's work. There is surely a power that will bring great results in the prayer of the little tot just learning to talk, who prays as he or she drops the coin into the little red box of the Babies' Branch, "God bless the missionaries all over the world, and all the heathen, for Jesus Christ's sake." Such a prayer will not go unanswered. And even now it is being answered. As the child grows it is still taught the sacred duty and privilege of giving to the Lord. Is it too much to say that the splendid results of the Sunday-school offerings are the outcome of this training of the Woman's Auxiliary? It is certain that the Men's Thank Offering is due to the women's work. There is no telling what great good will yet come from the work of the Auxiliary.

During the whole of the meeting which has just ended special stress has been laid upon the spiritual side of the work, and the women have been urged to give not only of their money, but of their prayers and their lives for the great work.

We could fill all the pages of the paper telling of the work already done, much of which is told each month in the Spirit of Missions and which should be carefully read by every Churchman and woman, for it will become an inspiration in efforts to do some good to one's fellow-men.

And now the meeting is over and all have returned, or will soon return home, encouraged by the great news they have heard from the front, to work together for the great cause of their Lord and Master Jesus Christ, and their works will be blessed in the future as they have been in the past.

JOHN H. BROWN.

Among the interesting meetings of the past week, was one in the interest of missions, in the Hall of the Young Men's Christian Association, Richmond, Va. It was under the auspices of the Woman's Auxiliary, and was addressed by the Bishops of Oregon, Idaho, Spokane and Olympia; the Bishop of Idaho, Rt. Rev. J. B. Funsten, D. D., being chairman. The lectures were illustrated by a complete set of stereopticon views, showing the extent, topography and general character of the mission lands in the far Northwest. The country thus referred to is a vast field, awaiting the hand of the laborer. The needs, both special and general, were eloquently set forth, to the great edification of the large audience.

The primary Convention of the new Northwestern Diocese, of Georgia, will be held in Macon, Ga., November 26, when Bishop Nelson will announce his decision as to which Diocese he will retain.

GENERAL CONVENTION.

The work of popular interest done by the House of Bishops on Thursday, October 10th, which was the first day after our report for last week's issue closed, included the redistricting of the Rocky Mountain region and the creation of three new Missionary Districts, and the adoption of the canon on Provinces. In the first-named task the State lines were followed. For example, the District of Boise ceased to be, and in its place was created a District of Idaho, the present District of Spokane being relieved of responsibility for any part in that State. Bishop Funsten was made Bishop of Idaho.

The present District of Laramie was relieved of Wyoming, its name changed to Kearney, and its boundaries were made the same as the old District of The Platte. Bishop Graves was made its Bishop.

The District of Salt Lake, which had some parts of Utah, Nevada and Colorado, was made the District of Utah, comprising the State of that name, and Bishop Spalding was made Bishop of it.

Then there were created the District of Nevada, taken in part from the District of Sacramento, as well as from that of Salt Lake; the District of Wyoming and the District of Western Colorado.

Later in the week, namely on Friday, the Bishops accepted cession of the eastern part of Oregon, and on Friday afternoon heard nominations for four new Bishops, to be consecrated for work in the four new Missionary Districts named. The names of the nominees were, of course, not made public.

The Bishops also adopted on Thursday, as just stated, the canon on Provinces. They had previously rejected a report made by a minority of their committee, the Rev. E. B. Niver, of Maryland. The majority report, which if the Deputies agree, becomes the law, is far-reaching in its provisions. It creates eight Provinces, as follows:

- (1) A province, consisting of the Dioceses of Maine, New Hampshire, Vermont, Massachusetts, Western Massachusetts, Rhode Island and Connecticut.
- (2) A province, consisting of the Dioceses of New York, Long Island, Albany, Central New York, Western New York, New Jersey and Newark, and the Missionary District of Porto Rico.
- (3) A province, consisting of the Dioceses of Pennsylvania, Pittsburg, Central Pennsylvania, Harrisburg, Delaware, Maryland, Easton, Washington, Virginia, Southern Virginia and West Virginia.
- (4) A province, consisting of the Dioceses of North Carolina, East Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Tennessee, Kentucky and Lexington, and of the Missionary Districts of Asheville and Southern Florida.
- (5) A province, consisting of the Dioceses of Ohio, Southern Ohio, Indianapolis, Michigan City, Chicago, Quincy, Springfield, Michigan, Western Michigan, Marquette, Milwaukee and Fond du Lac.
- (6) A province, consisting of the Dioceses of Minnesota, Iowa, Nebraska, Montana and Colorado, and of the Missionary Districts of Duluth, North Dakota, South Dakota, Kearney, Western Colorado and Wyoming.
- (7) A province, consisting of the Dioceses of Missouri, Kansas City, Arkansas, Louisiana, Kansas, Texas, Dallas and West Texas, and of the Missionary Districts of New Mexico, Salina and Oklahoma and Indian Territory.
- (8) A province, consisting of the Dioceses of California, Los Angeles and Oregon, and of the Missionary Districts of Olympia, Spokane, Sacramento, Utah, Nevada, Idaho, Arizona, Alaska, Honolulu and the Philippine Islands.

It is provided that no Diocese may be put into a province against its own consent. It is also provided that there be a Provincial Synod, the primary one to consist of the Bishops of the jurisdictions comprised in the Province and the Deputies to the last General Convention, but the province may, if it see fit, enlarge such Synod in its lower House. The Bishops in each province shall elect one of their number to be primate. The Synod may create, if it desires so to do, a Provincial Board of Missions which shall be auxiliary to the general Board, and may do such other things intended to develop the work within its boundaries as it may desire to do, always assuming that it may do nothing contrary to the constitution of the Church.

The House of Deputies on Thursday spent almost all of its time discussing minor matters, chiefly canons that had to be amended in small details. Hardly anything of popular interest developed. In the afternoon there was a missionary session, one of several as provided by recommendation of the Committee on Missions, and the speakers were the Bishop of Cuba, the Bishop of Mexico, and the Bishop of the Philippines. The Bishop of Cuba related remarkable progress during the past three years, the number of communicants having quadrupled, the clergy trebled, and the schools, both Sunday and day, grown in proportion. Yet much more could have been done if men had been available. The Bishop of Mexico recounted an end to differences with local churches and Churchmen, and things in shape for steady and permanent growth. Bishop Brent was especially earnest in his denunciation of American treatment of the Filipinos. He felt sure they deserve more. His address was a strong one, and produced a profound effect. Bishop Brewer, of Montana, hoped the Church would undertake to raise \$15,000,000 to be divided equally between foreign, home and negro work.

In the House of Bishops on Friday the canon on Suffragan Bishops was presented but not acted on. It is favorable to the election of such, to meet the needs of very large cities, very large Dioceses, alien races, and foreign languages. The constitutional article proposed reads:

"Suffragan Bishops, without right of succession, and without seats in the House of Bishops, may be elected by a Diocese according to its canons, and consecrated under such conditions as may be prescribed by canons of the General Convention. Such Suffragan Bishop shall not vacate his office on the death or removal of the Bishop of the Diocese. He shall be eligible by any Diocese to the office of Bishop or Bishop Coadjutor thereof, or by the House of Bishops, as a Missionary Bishop, or he may be elected a Suffragan in Suffragan Diocese."

Bishop Greer, of New York, secured the adoption of the following resolution relating to the evils of child labor:

"Whereas, the evil of child labor is apparently on the increase in this Christian country, and it is known that the employment of children in factories, mines and shops reduces wages to the child standard, disintegrates the family, deprives the child of his natural rights to a period of training and a time for play, and depreciates the human stock, and whereas, we recognize the profound responsibility of the Church for ethical as well as spiritual standards, therefore, we call upon employers and parents to use example and influence toward better legislation and better enforcement of the laws for the protection of children, to the end that the exploitation of the labor of children shall become impossible in this Christian country."

The necessary legal steps were taken to transfer the independent work in Southern Brazil over to the control of the

Board of Missions, and in so doing it was decided to create the Missionary District of Brazil, and so to give the new Bishop of that District the whole Republic for his operations if he deemed it wise. The resignation of Bishop Kinsolving was accepted as matter of form, and the action of the transfer will be confirmed by the Deputies, also as a legal precaution. Among the list of nominees for Bishop will be one for the Bishop of Brazil, and he will, of course, be the former Bishop of Southern Brazil.

In the Deputies on Friday the decision was reached to hold evening sessions during the closing week of the Convention, in an effort to get legislation through. A paper copy of the Standard Book of Common Prayer was authorized to be given to the Bishop of London and to the Library of the Commonwealth of Virginia.

A long report came from the committee on Uniformity of Laws on the subjects of Marriage and Divorce, showing encouraging progress and telling of meetings held in Washington and New York, but it was put over to await action by the Bishops. Bishop Doane, of Albany, is chairman of the committee and the stated clerk of the Presbyterian General Assembly is the secretary. Mr. George C. Thomas has perfected the resolution on religious education, urging clergy and lay workers to see that ample provision is made for children at public worship and that efforts be made to secure their attendance at the same.

For one hour, from eleven to twelve o'clock, there were five-minute speeches on the preamble to the Constitution, as proposed by the Rev. Dr. Huntington. The speakers included Dean Rogers, of Fond du Lac, the Rev. Dr. McIlvaine, of Pittsburg, Judge Old, of Southern Virginia, Mr. Saunders, of Massachusetts, and finally the author of the preamble. The galleries enjoyed the treat immensely. Not much that was new was brought out and just after the noonday prayers the preamble was adopted: Clerical—aye 55; no—5; divided 4. Lay—aye 43; no 14; divided 4. It now goes to the Bishops, and if adopted by them will be taken up again three years hence, when it will no doubt bring on a long debate. Not a few voted for it to get it out of the way, it having taken up most of the legislative hours of a whole week, and gave notice that if they were members of the next Convention they would oppose it although voting for it now. As amended many times it was finally passed as follows:

"This American Church first planted in Virginia in the year 1607, by representatives of the ancient Church of England, acknowledging the Holy Scriptures of the Old and New Testaments to be the word of God and record of God's revelation of Himself in His Son, and to contain all things necessary to salvation; holding the Catholic Creeds, to-wit, the Apostles' Creeds and the Nicene Creed, to be a sufficient statement of the Christian faith; maintaining the orders of the sacred ministry in such form as from the Apostles' time they have been continued; reverently conserving the sacraments ordained by Christ Himself, and accounting to be members of the flock of Christ all who have been duly baptized in the name of the Father, and of the Son, and of the Holy Ghost, has ordained and established, for the furtherance of the work to which it has been called of God, the following constitution."

A committee to revise the table of Lessons was appointed by the Bishops and concurred in by the Deputies. Then the canon on Courts of Appeal was taken up. It was explained and debated for some time with every indication that it would be adopted. The point of discussion came on constituting the whole

House of Bishops as the Court, the expense and the bother to the Bishops and their work. Finally, after a debate which lasted an hour at the first session and all of the afternoon one, its first session was defeated by a narrow margin by the laity on a vote by orders. The whole matter went over for discussion Monday, October 14th, to be followed when it is disposed of by the canon on Provinces, already adopted by the Bishops.

MONDAY'S PROCEEDINGS.

On Monday morning, when the Bishops assembled in their spacious hall in the Capitol, Bishop Tuttle announced assignments of Missionary Districts to the temporary care of present Missionary Bishops, until such time as new Bishops can be chosen and consecrated. The new District of Wyoming was put under the care of Bishop Funsten, of Idaho; that of Nevada in charge of Bishop Moreland, of Sacramento, and that of Western Colorado under Bishop Spalding, of Utah. A telegram was received announcing the death of Bishop Kingdon, of New Brunswick, and prayers were said for his family. The Bishops instructed the committee on place of meeting to consider and report upon the matter of a permanent place for meetings of the General Convention, and the erection of buildings for the sittings. Later the Deputies concurred in the similar instructions to the same committee. The translation of the ordinal into the French language was put in charge of a committee, and the Bishops declined to concur in two canonical changes made by the Deputies, although agreeing with several others. It was decided to be inexpedient at this time to establish a Missionary District, or even to begin work, in the Dominican Republic.

The first of the night sessions of the House of Bishops held on Monday was devoted chiefly to discussion of men for the new Missionary Districts, and it is expected that elections of the new Bishops will take place on Wednesday, after a celebration at Monumental Church. Bishop Kinsolving was elected Missionary Bishop for the District of Brazil. A message of greeting was received from the National Council of the Congregationalists, in session in Cleveland, and at the instance of the Bishops, and upon approval of the Deputies, a message of greeting was sent in reply.

In the Deputies Monday was a busy day, and whether one approves of all that was done, it can at least be said that a good deal was done. The do nothing record of the previous week was broken. Without the contest that Oregon had feared, the Deputies readily agreed to unite with the Bishops in naming a new commission to take into account the canons on marriage and divorce and report to the 1910 Convention. The Committee on expenses reported that the fees for the General Convention have been \$13,887, with not one Diocese in arrears, and the expenses \$12,483. A motion to increase the allowance of the Presiding Bishop from \$800 to \$1,500 was defeated because it was said Bishop Tuttle had not asked for such increase. Four years ago a Mr. Edmund P. Dwight, of Philadelphia, left a bequest to the Episcopal Church to be used to the end that the Gospel of Christ might shine more perfectly—that was the wording of the testator. The court decided that the General Convention was the proper body to receive the money. That Convention, through action of the Deputies, voted to turn it over to the Board of Missions. The committee on expenses wanted it invested in a Dwight fund, but Mr. Thomas secured action permitting it to be used at once. Already about \$45,000 was being received by the General Convention,

which now goes to the Board, and about \$15,000 more is yet to come.

USE OF THE REVISED VERSION.

Through the Rev. Dr. Huntington, as committee chairman, a report was made Evening Prayer. The report grows out on the lessons to be read. The report of the many petitions to use the Revised Version. No action was taken, the committee's report going to the calendar of the House. It urged that the King James' version be declared to be the Standard Bible of the Church, it having no standard Bible at present, and then that the marginal readings be considered in their widest sense, and the Revised Version, either English or American, be permitted to be read at the discretion of the rector.

THE PROVINCES CANON DISCUSSED.

The Province canon was taken up early in the morning session, and discussed till adjournment at one o'clock. A great number of speeches were made, followed by many motions. Among the latter was one to postpone the question till 1910, but this was defeated. The charge was made by several prominent laymen that there is no need for another legislative body such as is proposed by the Provincial Synod, and that when it met it would have nothing to do. There were also a good many objections raised to the term "primate," and the proposition to create eight such officials. It was furthermore declared that when no Diocese need come into a Province save as it wished to do so, someone would probably remain out. One deputy pictured, to the amusement of the House, all New England staying out except Rhode Island, and the Bishop of that Diocese being primate of a province which really had in it only the Diocese of that name. There were amendments in plenty, but all of them were voted down, only those made by the Bishops, and already published, being retained. For the most part the contest in the Deputies was one between laymen. Noticeable was the fact that all of the speakers, and they came from all parts of the country, expressed great concern for missions. There was a tilt between Chicago and Iowa deputies over loyalty to present missionary operations, without trying to create more missionary machinery. Both protested thorough loyalty to present plans, and Chicago pleaded for more plans that laymen might do more. At the close of the day session came the refusal of the Deputies to postpone action.

At the first of the night sessions of the Deputies the Church was filled as it has been throughout the Convention. Not only were visitors there, but Deputies were in their seats also and remained to the end at half past ten o'clock. At the opening of the evening session the Rev. Dr. Wilkins, of Los Angeles, secured concurrence with the Bishops in appointing a committee to undertake the raising of \$5,000,000 for endowment of the General Clergy Relief.

Mr. Pepper, of Pennsylvania, proposed, when the speaking on the Province canon arrived, that if the present proposition was defeated he would introduce a missionary canon, providing for enlargement of the Missionary Department machinery and activity. This proposition came in a great measure because so large part of the discussion in favor of provinces turned on the point of how the provincial Synods could become missionary councils and so help the missionary work of the Church. It seemed as if half the Deputies desired to speak, and so there came a time limit. Near the end there were three-minute addresses. West and East were heard. The support of the plan came from some Dioceses of the Middle West, with Chicago as the leader, and from the clergy. The opposition came

from the laity. At one point some feeling showed itself, but it was soon dispelled. At the last thing at night a vote by orders was taken, the canon being rejected by the vote of the lay order. The vote stood: Clerical—aye 39, no 17, divided 7. Lay—aye 19, no 32, divided 8.

With the notices there were given out the names of a committee to provide a popular Hymnal, that is to be sold at a small price, perhaps 25 cents, and intended for use at rescue missions and in the home. The hymns and tunes in it are not to be confined to those in the present Church Hymnal.

INTERESTING MISSIONARY MEETING.

On Monday afternoon both Houses again sat together, with no decrease in the interest in missions, so far as was noticeable. St. Paul's was as well filled as it has been at all such meetings, and that in spite of the fact that the air was raw—a frosty and uncomfortable temperature in a part of the country which fancies itself temperate and not in need of furnaces. Bishop Tuttle presided, and Bishop Hare and Bishop Johnson told of their work in South Dakota. While not new to readers of Church papers, their stories were told with such feeling, and there was in them so much of human interest that when Bishop Johnson concluded there was an immediate resolution that he be given more time. Bishop Bratton, of Mississippi, spoke about negro work in the South, and yet kept off the subject of negro Bishops. When he concluded there was also a demand that he be given more time. He took only a moment to say that more money is needed in his Diocese for the negro work.

He said that the emancipation of the slaves came with as great relief to the whites as to the negroes themselves, and that his father, who owned not fewer than 500 negroes in South Carolina, said that it was the whites who had been emancipated, and not the negroes, by the war. He asserted that the negroes at the time they were emancipated were utterly unable to take care of themselves without white leadership, and then he pictured in touching words the horrors of reconstruction days, saying that those hardships had been brought about by those who did not know much about the original construction. He told how much better was the life of the negro before the war than the period after it, and especially, he said, was this true regarding the Christianity of the negro, for there were only half as many communicants in South Carolina after the war as there were before it, because the negroes have become estranged from the Church and have joined other religions, where morals were not as strongly taught as by the Episcopal Church. Continuing, he said that he had come to the parting of the ways, for either work among the negroes must be carried on more zealously or it must be given up.

"If I were asked if it should be given up I should say a thousand times no," he declared. "We want to make forward strides in the work, and I say the thing which should be done is to further education. Education is the word, and always education, for until we have given to these people a sense of duty, we cannot make Christians of them. I should build schoolhouses before I should build churches for the negroes, and I should use the schoolhouses as churches. Education is a two-edged sword; it is dangerous; but when education is linked with religion it is a great and uplifting power."

Continuing, Bishop Bratton said that we owed it to the generations which are

yet to come to educate the negro. He said it was our duty to the negro race, and that he felt sure that splendid results would follow. He called on the white people with a great past to remember that the results of generations of education had not made them perfect, and asked why should the negro be perfect in almost one generation.

He said that the great way to uplift the negro race was to educate negroes, who in turn would lead their own people, for he said that the negroes worshiped heroes, and that those men who led their own race to Christianity would be heroes. Bishop Bratton was strong in his opinion of the need of schools, saying that the South had enough of negro colleges; that what this part of the country needed was good schools. His time being up, the audience urged him to go on, but he declined, simply calling attention to one fact—the need of more money for the work in the South among the negroes. His parting words were that there were 950,000 negroes in his State, and that he had only \$1,100 a year to carry on the work for all these people.

ADDRESS BY THE BISHOP OF WEST AFRICA.

Bishop Ferguson, of West Africa, recited the great help which Virginia has been to the West African work, and thanked her for it. With much pride the Bishop stated that his people sent \$300 for the Men's Offering, for he said he had received additional sums since the Offering was presented. The West African Church women also had part in the Woman's Auxiliary United Offering. "In the name of Africa I thank Virginia and all the good people of these United States for all the work and money which they have expended there for the good of Christianity."

In these words he closed his introductory remarks, and began at once to speak of practical things on the work in Africa. He said that when he took charge there were 419 communicants, and now there are 2,372; that when he took charge there had been 1,809 baptisms, and since that time there have been 5,879; that there had been confirmed before his coming 1,035 people, and since that time 2,914; that there were 192 boarding school pupils in the schools on his arrival, and now there were 577; that the day pupils numbered 145, and now they number 1,073; in the Sunday-school there were 653; now there are 2,226.

There were fourteen catechism teachers when he came; now there are fifty-nine, of whom thirty are natives; that there were thirteen clergymen, and now there are twenty-seven, of whom eleven are natives.

Congratulating his Church on its growth in Africa, he recalled what Bishop Penick had said, that it was not making the first move toward self-support. He said that this was true in Bishop Penick's time, but during the past year the Church in Africa had contributed for self-support \$9,089.86; that it is rapidly becoming self-supporting, it is building churches and sending out missionaries into the interior, and that the men, women and children are learning to work, and acquiring a feeling of self-respect. The crying needs of the African Church, he said, are industrial schools, where the boys could be taught trades, and if such schools were furnished, it would not be long before he could say to the Board of Missions, "Turn your money into other channels: we are self-supporting."

He told of a great school that has been built for girls, known as the Julia C. Emery Hall, which is yet to be furnished. He made a strong plea for money for this cause, for \$30,000 for

the boys' school, and for \$1,800 to educate a printer and cabinet-maker to be teachers in the African school. Bishop Ferguson closed his remarks by telling of the "Devil Doctor," who had lately been converted. He said that this conversion meant great deal for the Church. He also asked that two bells be given him to be used in the mission work. He said that he had asked his colored brethren to furnish one, and would ask his white brethren to furnish the other, to show that young Virginia had the same love and took the same interest in the African mission that old Virginia had taken.

In both Houses of Bishops and Deputies, Tuesday, October 15th, was given up almost wholly to discussion of the Church's work among negroes. Some exciting times were had in the Deputies, and half a dozen great speeches were made, chief among them those of the Rev. Dr. Randolph H. McKim, of Washington, the Rev. Dr. C. Braxton Bryan, of Petersburg, the Rev. W. M. Clark, of Richmond, and Mr. C. M. Clement, of Harrisonburg.

In the House of Bishops the Presiding Bishop assigned the care of the new Eastern Oregon Missionary District to the Bishop of Oregon until a new Bishop can be consecrated, and the Bishops adopted a canon providing that Department Secretaries of the general Board of Missions are hereafter to be elected only upon nomination of the Bishops whose Dioceses form the Department. The status of Bishop Kinsolving, of Brazil, was fixed finally, and confirmed by the Deputies. It is that of Missionary Bishop of the Missionary District of Brazil. Sessions of the Bishops were held morning, afternoon, and night, the latter meeting continuing until after ten o'clock.

In the Deputies the Rev. Dr. William Brown, of Rio Grande do Sul, took his seat as Deputy from the Missionary District of Brazil. The Rev. Dr. Huntington, of New York, perfected the amendment in regard to action on the Standard Bible and permissive use of marginal readings, and the Rev. Dr. Hodges, of Maryland, secured the naming of a committee on the Lessons for Lent, to report in 1910. Resolutions commending the achievements of the Hague Peace Conference were adopted, and a Commission was named on the part of the Deputies to raise \$5,000,000 for the Clergy Relief Fund.

THE OPEN PULPIT.

The Rev. Dr. Fiske, of Rhode Island, reported from the committee on canons a resolution offered by the Rev. Dr. Cyrus Townsend Brady, of Ohio, concerning the open pulpit. The committee's recommendation was adverse, but it presented a substitute, which was as follows:

"No minister in charge of any congregation of this Church, or in case of vacancy or absence, no churchwarden, vestryman or trustees of the congregation shall permit any person to officiate therein without sufficient evidence of his being duly licensed or ordained to minister in this Church; provided that nothing herein shall be so construed as to forbid communicants of the Church to act as lay readers, or to prevent the ministers in charge of any congregation of this Church, when authorized by his Bishop, of permitting a sermon or address therein by any Christian person approved by the Bishop."

Immediately there was objection from Nebraska, which asked for a vote by orders. There was plea of time saving, but the Rev. Dr. Williams, head of the deputation, insisted. The vote was unanimous in favor of the resolution

save two, and they were cast by the Dioceses of Nebraska and Kansas City.

THE CHURCH AND THE NEGRO.

All of the rest of the time of all three sessions of the day was consumed in discussion of constitutional amendments looking to the enlargement of work among the negro race. Three distinct propositions were before the Deputies. They were:

1. Complete separation and the creation of a negro branch of the Church Catholic by the consecration of three colored presbyters to be Bishops of a new Church, or new branch of the Catholic Church. This plan was presented by the Arkansas deputation, and in the discussions was known as the Arkansas plan. Early in the day it was defeated by an almost unanimous vote.

2. The creation of Missionary Districts to be exactly like present Missionary Districts, and have their Bishops elected by the House of Bishops and confirmed by the Deputies. These Districts could be formed only by consent of existing Dioceses, but were to be on racial lines, and not on geographical ones. Hence there might be two Bishops working in the same territory, a Missionary District formed for colored people embracing, it might be, parts of several Dioceses formed for white people. This plan was presented by the Pennsylvania deputation, the late Rev. Dr. Fulton having been the author of it. It was endorsed by the deputations from East Carolina and North Carolina, and also by a minority of two members of the joint committee on memorial from the Conference of Colored Workers. These two were the Bishop of North Carolina and the Rev. W. M. Clark, of Virginia. This plan was debated in Committee of the Whole along with one providing for Suffragan Bishops, and some of the great speeches of the day were made while it was under consideration. Finally, at the night session, when a vote in Committee was taken, the vote against it was overwhelming, 53 to 327.

3. The election of Suffragan Bishops, to have seat but no vote in the House of Bishops. In the case of the Missionary District plan, and also of the Suffragan Bishop plan, no mention whatever was made of the negro, and white or negro presbyters might be elected. Both plans were possible of adoption, in so far as the constitutional amendment goes, although amendments to the constitution are required in both cases, and nothing definite can be accomplished until action by another General Convention in 1910. Two amendments were provided for Suffragan Bishops, and late on Tuesday night the committees were directed to get together and report one amendment. Sitting as a Committee of the Whole the Deputies, late in the night session, adopted the Suffragan Bishop plan by a vote of 268 to 109. This is in the form of a recommendation to the House of Deputies.

The president of the Deputies appointed the following clergy and lay members on the joint commission to raise \$5,000,000 for the General Clergy Relief Fund:

Clerical.—J. J. Wilkins, Los Angeles; R. Israel, Central Pennsylvania; J. L. Parks, New York; James H. McIlvaine, Pittsburg; George Hodges, Massachusetts; Angus Crawford, Virginia; William S. Groton, Pennsylvania; R. W. Plant, Maine; George P. Torrence, Michigan City; J. H. Hopkins, Chicago; Joseph Cary, Albany; C. T. Brady, Ohio; J. S. B. Hodges, Maryland; J. P. D. Lloyd, Olympia.

Lay—A. D. Moir, Albany; A. D. Parker, Colorado; B. Mansfield, Connecticut; N. W. Sallade, Fond du Lac; George F.

Peabody, Long Island; Joseph Packard, Maryland; E. A. Stevens, Newark; E. C. Niles, New Hampshire; J. P. Morgan, New York; J. H. Stiness, Rhode Island; Joseph Bryan, Virginia; Thomas Nelson Page, Washington; Rowland Evans, Pennsylvania; Robert H. Gardiner, Maine; William A. Cornelius, Pittsburg; Frank Spittle, Oregon; H. H. Ingersoll, Tennessee; H. H. Skinner, Western Massachusetts; P. K. Roots, Arkansas; F. H. Miller, Georgia.

Archbishop Nuttall on the Negro Problem.

While in Richmond during the early days of the General Convention, Archbishop Nuttall, of the West Indies, gave to the Bishops, in their House in the Capitol, an address concerning the negro problem. It was listened to by the Bishops with intense interest, in view of the fact that the matter was to come before them later. So marked was the general interest, however, and so excellent the address, that the Bishops have made the address public. The address which the Archbishop states represents in form the preparation of an hour, represents in substance the experience of a lifetime. It is in part as follows:

"Among the things which are dear to me in this: The suitability of our methods of worship and forms of teaching in the Anglican Church (British and American) to meet the needs and tastes of the black people, and to help them spiritually; and also their ability, when properly instructed and informed, to take a full part, both as clergymen and laymen in the work and worship of the church; and their readiness to sustain the Church by their money contributions. These facts have been abundantly tested in the West Indies; and in the most complete way in Jamaica, because the Church there is an institution, supported and governed (since 1870) not as an Established Church, but on a voluntary basis.

I find abundant proof of the capacity of the colored and black people of Jamaica to develop, under favoring and helpful conditions, as quickly as such development takes place in any other race.

"The question here arises: Can the black people be relied upon generally, in Church and State, at the present stage of their development, for taking an equal part in the public life and government of the community, the appointment of officials from among them being at the same time based on the exercise of equal electoral rights. My answer to that must be that I do not know. That question has not been fully tested in the West Indies, and there has been no means of testing it that I know of in America. There will always be individuals, however, who will stand out as capable and trustworthy men in State and ecclesiastical affairs long before the great body of the people has the adequate capacity for the full exercise of constitutional rights.

You have about 10,000,000 negroes, dwelling chiefly in the South; and most of the Anglo Saxon people among whom they dwell and whose numbers are preponderant on the whole, are determined that it is right and best for both races that there should be no social fusion. There has been nothing approximating in the past to the practical question which you have to consider. You must make your own precedent in this as in many other matters affecting life in your country in this twentieth century.

"You have before you a most important proposal, namely, the appointment of negro bishops as a means of solving your difficulties. It seems to me that

the advantages to be immediately gained by carrying out such a proposal are considerably overestimated. It is supposed to be possible by the appointment of negro bishops to revolutionize unfavorable conditions at once, and thereby start a great advance movement in spiritual work among the black people. I think this very necessary development of the Church work cannot be accomplished by that means alone, or even principally. Having regard to the great community of black people in this country, and the hopes and aspirations of the more educated amongst them, it might give confidence and hope and strength to their leaders in Church relations, and also facilitate future progress, if Bishops of their race should be appointed. It would certainly show the race, in a manner that could not be questioned, that it is not ecclesiastically tabooed.

"If I had the responsibility of deciding what should now be done here, it would include the following things:

"Adopt a canon empowering the appointment of a Bishop as assistant to the Presiding Bishop, to aid in various ways in initiating fresh work among the colored people. Give him no separate jurisdiction. Whatever authority he needs for doing episcopal acts, can be given by each Diocesan Bishop in the form of a commission, or otherwise, as may best suit the needs from time to time.

"Let such Bishop seek first to find out the real wishes and aims as well as needs of colored Churchmen and others looking for a spiritual home in our Church.

"In order for this or any other method to succeed, every Diocesan Bishop will need to aid with countenance and support all active measures. Some have already made a considerable beginning in their Dioceses, and can greatly assist, with their experience, a general movement. The point of all this is discovering right methods of meeting the needs in this country and forming and giving effect to united measures.

"Let the colored people know that you mean business; that you mean to reach and help them and lift them up to the position of brethren, welcomed and cherished in the Church, for Christ's sake; that you have no cut-and-dried schemes for future development; that whoever, as clergymen or laymen, becomes fitted for higher position and service in the Church will not find himself debarred therefrom; but that no office or position or privilege will be yielded to prejudice, or clamor, or pretension, or incapacity.

"The first man to occupy this post should be a white man, with deep sympathy and sound judgment, and with capacity to touch both races and bring their representatives into co-operation. He should be the very best man you can find in the American Church for this post; and one who, if his temporary work developed into more permanent arrangements, would be welcomed as a Diocesan Bishop in any Diocese of the Church.

Two ministers were crossing a lake in a storm. When matters became most critical, some one cried out, "The two ministers must pray!" "Na, na," said the boatman; "the little one can pray if he likes, but the big one maun tak' an oar."—Century.

In an act of forgiveness you must burn, not the arrow alone, but the bow; too; you must not only refrain from retaliation, but you must get rid of the desire to retaliate.

GENERAL CONVENTION.

The Convention on Wednesday.

The House of Bishops adopted a resolution on Wednesday morning requesting the Board of Missions to consider the preparation of courses for mission study classes and to prepare and publish at an early date a text-book of the missions of the Anglican Communion throughout the world.

A committee of Bishops who are to visit England next year, in connection with the Pan-Anglican Conference, was named to confer with the Bishops of the Church of Sweden, with a view to arranging letters of transfer of members of the Church in Sweden to the Church in this country. The matter of work among Jews was referred to the Board of Missions. The Bishops adopted the proposed preamble to the Constitution of the Church with the one word "and" omitted between "Word of God" and "the record of God's Revelation," etc. This word was expressly inserted by the Deputies to please that part of their House which desired the explanatory clause. The Bishops expressed by resolution the view that it is inexpedient to raise any question concerning the title by which this Church is known in law, but in view of questions arising in the missionary work of the Church the Bishops put upon its passage a proposed change in the title page of the Prayer Book. The new reading as proposed is:

"The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church, together with the Psalter or Psalms of David."

Bishop Tuttle had adopted the following:

ENDORSEMENT OF THE AMERICAN BIBLE SOCIETY.

"The American Bible Society has been used of God in giving to the Chinese Church the two versions in Mandarin and in Wenli, the results of the heroic toil of Bishop Schereschewsky; it has published the New Testament also in the languages needed by our North American Indians. At the present time, in conjunction with the British and Foreign Bible Society, it is carrying forward at a cost of many thousands of dollars, a revised translation of the Portuguese Scriptures for use in Brazil. These instances of its wide usefulness, both at home and abroad, constitute a valid plea for our sympathy and our prayers, and make it a proper subject for the benevolence of all who love God's Holy Word.

"Resolved, That the House of Bishops commends anew to the generous consideration of all the congregations of this Church the service rendered for more than ninety years by this historic society."

In the House of Deputies on Wednesday morning the matter of the election of a Presiding Bishop, when next there is a vacancy, was reported adversely by the Committee on Constitutional Amendments, the chairman saying there is not enough for such unattached official to do. The proposition was that the Bishop's own Diocese should elect a coadjutor. The report of the committee was contested, and those who favor such office having an occupant who is elective and who gives all of his time, succeeded in getting their original proposition before the House as a special order for Thursday.

CHRISTIAN EDUCATION.

The Rev. Endicott Peabody, of Massachusetts, read the report on Christian Education. It stated that one must look

beyond the public schools for such education. The secondary schools continue to increase in numbers, and there seems to be no difficulty about getting support for almost any number that may be started. The report expressed the belief that additional schools, especially Church schools, "would be started before long in the Middle West, and even on the Pacific coast. It deprecated the fact that many such schools, even in the East, are not what they ought to be in equipment and still less in educational standards. The work of the Sunday Commissions was considered favorably, and so were the efforts of the Church organizations in the colleges, the Brotherhood of St. Andrew in looking after students in the colleges, and of the Seabury Society's summer school in fostering Bible and mission study. The conference of masters of Church schools has accomplished much good, the report said. Another conference is to be held at St. Paul's School, Concord, this year. The report concluded:

"Your committee commends these examples to the general attention of the Church. The young men and women of our colleges and normal schools are going out to be formative influences in thousands of towns. A weak or unfavorable presentation of the Church will send them prejudiced against us. They may be made missionaries of all the true and high things in which we believe. By endowments of local parishes, by erection of Church houses, by support of chaplains to students, this great work can be strengthened."

The committee in both houses was continued.

THE GENERAL CLERGY RELIEF FUND.

Trustees of the General Clergy Relief Fund were elected, and the committee reporting nominations urged that clergy would more generally take the collections as provided by the General Convention. The effort to raise \$5,000,000 was commended, and the honorable part Los Angeles Diocese has taken in it. There was a spirited discussion over the place of meeting of the General Convention of 1910. A great number of cities invited it, but the committee recommended in favor of Cincinnati. The New York delegation sought to overrule the action of the committee, but it was idle. The Deputies voted for Cincinnati, and later in the day the Bishops concurred. Speaking for the city, the Rev. Dr. Rhodes described Music Hall as containing practically everything the Convention could possibly ask for as a meeting place.

DEBATE ON THE OPEN PULPIT.

The great debate of the forenoon came upon the recommendation of the committee on canons, as made by the Rev. Dr. Fiske, of Rhode Island, relating to the open pulpit so called. The wording of the resolution is presented above, in the report for a previous day. The great addresses upon it were made by the Rev. Dr. Brady, of Ohio; Mr. George Wharton Pepper, of Pennsylvania, and the Rev. Dr. Wilmer, of Georgia.

The Ohio deputy said with great emphasis that it is not a question of clerical exchange. The whole matter is put into the hands of the Diocesan. Many think the Episcopal Church exclusive. Our influence is injured by such impression. This proposition is catholic. It will help to break down our unhappy divisions. We sacrifice nothing. Closing the speaker recited the words of St. Paul, and later those of Christ as quoted by St. John, that those who are not against us are for us.

Mr. Pepper was listened to with intent interest. He took the position taken by Bishop Brent in his address before the Convention last week. When the reso-

lution was first reported he had a strong disinclination for it. He thought that feeling was conviction. He had made up his mind that it was prejudice. Probably he belonged, he said, where most in the House do who are opposing the matter. That is, speaking theologically, that was his normal position. But the time has come in the experiences of this Church when we must pull down some of our barriers. We cannot deny that many Christians of other names about us have the love of Christ in their hearts and that they have all of the grace that we possess, and perhaps more. If they have any message, let us have it.

The Rev. Dr. Wilmer made a telling point by saying we ought not to mix up the priestly with the prophetic office. In our Church the prophet is too often suppressed. We may take our stand solidly on the priesthood and its inviolability, and yet that does not prevent us from developing the prophetic office with all the power that in us lies. We have all of these years been confusing these two gifts. Meanwhile we have wondered why the priestly position of our Church has not made more rapid progress. Open wide the prophetic, and let others see it, and it will help the other office to make headway.

The Rev. Mr. Rogers, of Fond du Lac, opposed the proposition, but stated that there are objections from a legal point of view. The matter is larger than a canon. The Rev. Dr. De Rosset, of Springfield, opposed it, and so did the Rev. Mr. Fauntleroy, of Missouri, the last named, saying the proposition must have had its first source in the mind of the evil one, and in the course of his remarks he called the Broad Churchman a "Theological monstrosity." Judge McConnell, of Louisiana, favored it, and so did the Rev. Dr. Eccleston, of Maryland. The last named said the practice is common with many clergy already, and that this canon sought to regulate it. It is safe to leave the matter in the hands of our Diocesans. The vote was by orders, and resulted, clerical—aye 40, no 18, divided 6; lay—aye 42, no 15, divided 2. The Dioceses to vote No were not always thus supposed to be "High" in their tendencies. Some such voted aye, while some like Kansas, Washington and Western Massachusetts voted no.

The Deputies, just before adjournment at one o'clock, concurred on a vote by orders with the Bishops in striking out the word "and" in the proposed preamble to the constitution.

MISSION WORK OF THE CHURCH.

The final session on Wednesday afternoon of both houses, sitting together, to consider missionary work of the Church, showed only a slight falling off in attendance of men, and some of this was due to the fact that a few deputies have had to leave for their homes. Women filled the places left vacant, so that St. Paul's was as well filled as ever. Work in cold and in hot climates was considered. Bishop Tuttle presided, and Archdeacon Stuck, of Alaska, spoke first. The burden of his words was a call for men. Places in large numbers are vacant because men are not to be had. Clergymen and medical men are wanted. The Archdeacon described the characteristics of Alaska, and told of the need which Bishop Rowe has for a launch, costing about \$2,500, for without it the Bishop is unable to visit his people. The work in Alaska compares with that of Dr. Grenfell in Labrador. The latter work was so greatly helped in New York last winter that the Archdeacon hoped enough permanent interest might have been developed that it would extend to Alaska and perhaps even induce some men to volunteer.

Bishop Van Buren, of Porto Rico, ex-

pressed hopefulness over the general situation obtaining in his warmer field of labor, especially when he considered the moderate support which has been given. He did not complain. He simply did the best he could with what the Church provided. He said he found the natives not to believe in papal infallibility, the immaculate conception or enforced confession, and that when he and they had gotten that far, he always remarked that they were not Roman Catholics but American Catholics, and thereafter they generally were friends. The hopeful work accomplished was the building of the hospital. Formerly people had feared a hospital. Now they do not because they see its real advantage. He felt sure the Church at home will support him financially in the venture, which was one of faith.

Bishop Restarick told again, in his interesting way, the story of the mission in Honolulu. He used five different Prayer Books, or rather the same Prayer Book in five different languages. That showed the diversity of the work in the islands. He has need for new buildings for the priory school. The sum of \$50,000 is required, and \$15,000 has been secured on the islands. Of this sum \$13,000 was given by the sons of former congregational missionaries. There have been rumors, he said, that these missionaries got their land, the source of their present wealth, for a song and at some disadvantage to the natives. He had investigated the matter on his own account, and said the report is not true. During the five years of American Church occupation of the island the increase in membership has been 120 per cent. During the same period the Congregational Church increase has been less than one per cent. Yet it was the Congregationalists who earliest went to the island. The growth of the Church has not been at the expense of others. It has been secured by the conversion of those who have been heathen. A very important work in the Bishop's estimation is that among the sailors at the port of Honolulu, the largest one on the Pacific highways. At the close the Rev. Dr. Alsop took five minutes to tell somewhat of his visit to the islands.

BISHOPS DISCUSS THE NEGRO PROBLEM.

On Wednesday night the Bishops remained until long past 10 o'clock to hear views upon the negro problem. Informally it is said the Bishops much prefer the Missionary District to the Suffragan Bishops plan, the attitude of most of the Southern Bishops turning the scale. In the House of Bishops practically all of the Southern Bishops are agreed upon a plan. There are two or three exceptions, however, among those who think nothing at all should be done, and that excellent progress is making, and those who favor other plans. In the Deputies the situation was a divided Southern view. There were no ante-bellum speeches in either House; certainly none in the Deputies, and, so far as can be learned, none in the Bishops. That is, there was no arraying of Northern sentiment against Southern, but all expressed the earnest desire to do that which would be best.

It was decided by the Bishops to elect Missionary Bishops on Thursday morning, after a Celebration to be held at Monumental church at 9 that morning.

AMENDMENT FOR ELECTION OF PRESIDING BISHOP.

Thursday night's session of the House of Deputies made marked progress in legislation. At the opening Mr. Lewis, on the Committee on the Dispatch of Business, reported directions to similar

committees in future Conventions about getting more real work out of earlier sessions, and not leave so much to be crowded into closing ones.

The action taken by the Deputies, in a legislative way, was the adoption of the amendment to the Constitution providing for the election of a Presiding Bishop. It was presented by Mr. Robinson, of Kentucky, as a business proposition, and Mr. Henry, of Iowa, and the Rev. Mr. Acheson, of Middletown, Conn., did great service in securing its passage. Only two conservative views were presented; that is, only two Deputies declared against it, and one of these only to the extent of making the election for six years. This was the proposition of the Rev. Dr. Grammer, of Pennsylvania. It did not find favor. The Rev. Dr. Grosvenor, of New York, was out and out against it. He declared it to be a step along the path which Rome in centuries gone followed. The committee, of which the Rev. Dr. Huntington, of New York, is chairman, had reported the matter adversely on the ground that there is not enough for a Presiding Bishop to do, but at the last, when opportunity was given the chairman to speak, before the vote was taken, he declined, and said he had no speech to make.

The provision that a Presiding Bishop, who is, of course, a Diocesan, having been elected to the higher administrative office, might ask for a coadjutor to administer the affairs of his Diocese, was stricken out, as being matter to be regulated by canon, and not by Constitution. The speeches of the Rev. Dr. Grosvenor, which were two in number, did not frighten the Deputies at all. There was from the beginning of the debate a firm conviction that it is a business proposition to have a young man in the office of Presiding Bishop, and a man who can perform the work without injury to his own Diocese through constant absence from it. Of course the change does not affect present conditions, and Bishop Tuttle will remain Presiding Bishop, as provided in the very opening sentence of the amendment. Being a constitutional amendment, it must be voted upon three years hence.

The arguments of the Rev. Mr. Acheson, of Middletown, Conn., were to the effect that Bishops as well as people need a pastor, and he told of the many visits of Bishops to Middletown to see Bishop Williams, coming down East and going away helped. Mr. William R. Butler, of Central Pennsylvania, a member of the Board of Missions, said it is quite enough for one man to be at the head of the Board of Missions. The vote by orders stood: Clerical—aye, 57; noes, 6; divided, none; lay—aye, 45; noes, 9; divided, 2. Dioceses voting no in the clerical order were Fond du Lac, Kansas, Los Angeles, New York, Virginia and West Virginia. In the lay order Virginia was divided, and the no vote included Fond du Lac, New York and West Virginia. The amendment follows:

"Upon the expiration of the term of office of the Presiding Bishop, the General Convention shall elect the Presiding Bishop of the Church. The House of Bishops shall choose one of the Bishops having jurisdiction within the United States to be such Presiding Bishop, by the vote of a majority of all the Bishops entitled to vote in the House of Bishops, such choice to be subject to confirmation by the House of Deputies by vote of a majority of the Clerical and Lay Deputies of all the Dioceses entitled to representation in the House of Deputies, voting by orders.

"The Presiding Bishop shall discharge such duties as may be prescribed by the
(Continued on page 24.)

Church Intelligence.

Calendar for October, 1907.

1—Tuesday.
6—Nineteenth Sunday after Trinity.
13—Twentieth Sunday after Trinity.
13—St. Luke the Evangelist.
20—Twenty-first Sunday after Trinity.
27—Twenty-second Sunday after Trinity.
28—St. Simon and St. Jude, Apostles.
Nov. 1—All Saints' Day.

Collect for the Twenty-first Sunday After Trinity.

Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins and serve Thee with a quiet mind; through Jesus Christ our Lord. Amen.

A Prayer for the Meeting of Convention.

Almighty and everlasting God, who by Thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised to be with Thy Church to the end of the world; we beseech Thee to be with the Council of Thy Church now assembled in Thy Name and Presence. Save them from all error, ignorance, pride and prejudice; and of Thy great mercy vouchsafe, we beseech Thee, to direct, sanctify and govern them in their work, by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin, Satan and death; till at length the whole of Thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life; through the merits and death of Jesus Christ our Saviour. Amen.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Churches Renovated and Reopened.

During the summer Christ church Cathedral has been beautifully renovated internally through the persevering energy of Dean Capers, who has kept before the parish ever since his arrival as rector and dean the great need of this renovation. But the work has now been done thoroughly, so that it was worth waiting for during these two years. The walls have been tinted in a lighter shade than formerly, as the windows are narrow, and there are two heavy mullions to each, keeping out a good deal of light.

The space of the chancel assigned to the choir has been enlarged, projecting a foot more into the body of the church, and approached by three marble steps the whole width of the chancel. Fine ceramic tiling adorns both the choir and the sanctuary, the sanctuary and the altar steps being alike of white marble.

On Sunday, the Festival of St. Michael and All Angels, the Cathedral was reopened after its ten weeks closing for repairs, and every seat was occupied. The choir did its very best in rendering a beautiful musical service, and the organist, Miss Edith Love, was gratified by having the organ in thorough repair, with a new stop added to those already under her control. The choir-master, Mr. Fred Lyman Wheeler, late of Boston, deserves great credit for getting the choir together again in such good shape, after being out of practice for ten weeks.

Dean Capers gave a rousing address, stimulating all to zeal and good works by the example of Him "who went about doing good."

Trinity church, Covington, has also had a like renovation this summer, and was reopened with appropriate services on Sunday, September 22d.

The Diocese has made up its apportionment of \$1,000 for General Missions, which is \$100 more than was apportioned for it to raise last year. It has also collected the \$3,000 required of it, in addition to all its stipulated assessments, etc., as a condition of receiving a like sum of \$3,000 from the General Board of Domestic and Foreign Missions. We have also contributed \$500 to the Men's Thank Offering at the General Convention.

We are losing from the Diocese the Rev. George Croft Williams, missionary at Corbin, who goes to Wye, in the Diocese of Easton. He has only been with us a very few months, and won the hearts of all, especially by his earnest pleading of the mission cause at the council in June. We need some canonical action, somewhat parallel to the secular legislation concerning Breach of Promise of Marriage, by which heavy penalties should be incurred by those who win hearts, only to break them, in the missionary and parochial field.

WASHINGTON.

Rt. Rev. H. Y. Satterlee, D. D., Bishop.

The Church Better Understood—News paper Errors Regarding Church Affairs—A point in Church History.

The National Capital City, in matters religious, after the withdrawal of the causes excitant, which dominated it for nearly a week, is as quiet as any country town, and 'tis well 'tis so! The grand winding-up on the Cathedral Close, on the last Sunday in September in the laying of the Cathedral cornerstone and in the afternoon St. Andrew's Brotherhood service was a fitting finale which thousands will remember for years to come.

Washington quiet and resting, Richmond, Virginia's historic capital, is now the center of Christian speech and activities generally, with the Historic Church, the well-grown daughter of her beneficent English mother as the speaker and leader for the country. Yes, the Church has taken on a new meaning for the whole country in this celebration of her three hundredth anniversary of her birth on American soil, and she will speak with authority and power to thousands who hitherto have not known or have underrated her. Very earnestly, therefore, should her children pray the "Prayer to be used at the meetings of Convocation." The papers do not seem to grudge space to tell of meetings and proceedings, and of functions of Richmond's hospitality, thus giving to the country an ideal picture of Virginia's kindly ways in Church and society.

It would be the conferring of a real benefit upon their myriad readers, if the "great newspapers" would send some of their reporters to a school of History. In the light of the daily errors made by them, when every opportunity offers for verification, we must conclude that much of all so-called History is false and misleading. But, perhaps, as these reporters may not politely question their informants, "they let it go at that"; and so we make History for posterity! The many statements about old Virginia Churches are especially unfortunate, if not worse. "This is the oldest Church in Virginia," or "this, our Church, is the oldest one in continual use," or "this Church was built of bricks brought from England," and so on. In a long New York city dispatch of two weeks ago, I read this very rich item of Church interest history, as much is now written:

"From the Capital, the English prelate" (the Bishop of London), "will go to Williamsburg, Va., to participate in the presentation of an elaborate Book of

Common Prayer, the gift of King Edward to the Old Bruton parish, which stands on the site of the old city of Jamestown. (! ! !)."

Now, let me give the Southern Churchman's readers an item of true Church History: In his very interesting history of old American Churches, published by the Moses King Corporation, in Boston, nearly twenty years ago, its author, the Rev. Dr. Shinn, stated that with the exception of the old Spanish cathedral in Santa Fe, New Mexico, the Old Smithfield, Va., church, called "St. Luke's," was the oldest church in the United States. That church's date, as proven by dated bricks, is 1632. Since the Boston book was published I have inquired as to the Santa Fe cathedral's claims to great age, and found that St. Luke's bears the honor of age. My authority in this very important matter is Mr. Frederick Webb Hodge, of Washington, the editor of the "American Anthropologist," of the Smithsonian institution, who, in his personal investigations of old Spanish occupation of New Mexico, discovered that the cathedral's date was later than St. Luke's church, Isle of Wight county, Virginia. Furthermore, St. Luke's is older, by eight or nine years, than the Jamestown Tower; and the new church built up against that tower recently, is a reproduction, in form, of old St. Luke's. And St. Luke's restored on the original lines, is in constant use, and has been since 1894, when it was reopened for divine worship and the preaching of "The Word."

One of the most interesting and helpful visitors in Washington during the great St. Andrew's Brotherhood Convention, in September, was the Rev. Hudson Stuck, formerly of Texas and now Archdeacon of the Alaska Mission-field. This minister, whose praises should be in all the churches, who modestly describes his office as aid to Bishop Rowe, of Alaska, is a hero and good soldier and servant of Jesus Christ—who endures such hardships "that," like Paul, "he may save some" from the blindness and bestiality of their lives—those poor Indians of that hard climate, living for weeks on snowshoes, in snow-drifts, in sleds, deserted cabins, going among miners "in weariness and painfulness," trudging over mountains and plains of snow and over rivers of ice. Like his equally heroic Bishop Rowe, he "endureth hardness" such as Apostles did not have to endure. Wonderful soldiers and servants of Christ are they!

It is to be hoped that they will often be heard in Richmond during the Convention weeks. W.

ASHEVILLE.

Rt. Rev. J. M. Horner, D. D., Bishop.

The Waynesville Associate Mission.

At the chapel of the Holy Communion, Balsam, which was opened for worship only a few weeks ago, there was used for the first time and set apart on the Nineteenth Sunday after Trinity, a beautiful brass cross, vases, altar book and rest, given in memory of the Rev. Allan D. Brown by a friend.

The Rev. Allan D. Brown, LL. D., commander of the United States Navy (retired), was a true son of the republic and an ideal citizen. Dr. Brown was born in Batavia, N. Y., and died in Waynesville in April, 1904. His last days were spent in these mountains, and it was particularly fitting that a memorial should be placed for him here on what has lately been called "The Mount of the Transfiguration." Dr. Brown served his country for over thirty years, and for the last fifteen years of his life served his Church as a priest at its altar.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor

Chatham Episcopal Institute.

The Chatham Episcopal Institute began its fourteenth annual session, in its handsome up-to-date new brick building. Its normal capacity for pupils was filled on the first day, but as the president, the Rev. C. O. Pruden, and his family expect to be absent most of the winter and spring, their apartments will be offered to pupils. Consequently there are, at present, several vacancies that may be filled by those applying at once.

St. Cyprian's Chapel, Hampton.

The new chapel for the colored people of Elizabeth City parish is a beautiful and convenient structure, seating about 150 people. The members are much indebted to the rector and communicants of the Church of the Holy Saviour, Jenkintown, Pa., and the generous people of St. John's, Hampton, besides other friends, for liberal help. The building with the lot cost \$3,650 and is entirely free from debt. The chapel is awaiting the visitation of the Bishop for consecration. The work among the colored people of this parish is evincing signs of great prosperity.

NEW YORK.

Rt. Rev. H. C. Potter, D. D., Bishop.
Rt. Rev. D. H. Green, Coadjutor.

Large Bequest to the Cathedral—"The Church and Modern Thought."

D. Willis James, a well-known Presbyterian layman, who died last month, bequeathed \$1,000,000 for educational and charitable purposes, ten institutions being remembered in his will to the extent of \$100,000 each. One of the beneficiaries is the Cathedral of St. John the Divine, for although Mr. James was a member of the Presbyterian Church, he was greatly interested in the Cathedral project, and had made one or more large gifts to it during his life. The other nine institutions, to each of which \$100,000 will be paid from the estate of Mr. James, are: Columbia University, Yale College, Amherst College, the Hampton Institute, the Cooper Union, the Union Theological Seminary, the Children's Aid Society of New York, the Presbyterian Hospital of New York, and the American Board.

The Rev. P. N. Waggett, of the Society of St. John the Evangelist, is to deliver two lectures in the gymnasium at the General Seminary on Monday and Wednesday of next week. In these lectures he will consider "The Church and Modern Thought," the topic for the first lecture being, "Questions Presented from the Side of Natural Science," and that of the second, "The Problems of Society." The public is invited.

After being closed all through the summer, in order that the aisles might be paved with mosaic and a new installation of electric lights made, Grace church was reopened for services last Sunday.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

The Bishop of London in Brooklyn.

The Bishop of London preached in Trinity church, Brooklyn, on Thursday of last week, to a congregation which crowded the church and overflowed on the neighboring streets. The Bishop had visited the General Seminary in the morning and was accompanied by Dean Robbins on his trip to Brooklyn. The

service was at noon, prayers being read by the rector of the church, the Rev. J. Howard Melish. The Bishop's message was a plea for a return on the part of all Christians to the early enthusiasm of their Christian lives. He asked the laity whether they were as conscious of their Christianity as when they had first accepted Christ and allied themselves with His Church, and to the clergy he addressed a similar query, asking whether they were as keen in the work as when they had first taken it up. If there is a falling off in zeal there is also a falling off in work and we are not giving our best service.

Following the meeting the Bishop was entertained at luncheon by the Junior Clericus in Holy Trinity parish house. Canon Chase presided in the absence of Bishop Burgess.

The parish house of the Church of the Good Shepherd, the Rev. Robert Rogers, rector, has just been completed and is now in use for various meetings. It was built during this summer at a cost of about \$33,000 and is a two-story building with basement. It has a large parish hall, parlors, a kitchen and a large gymnasium. A formal opening of the new house is planned for October 30th. It will take the form of a parish reception.

PENNSYLVANIA.

Rt. Rev. O. M. Whitaker, D. D., Bishop
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

Church Club Roster—Sunday-school Association—Teacher Training Lectures—Convocations.

The Church Club of Philadelphia has just completed the following roster for the season of 1907-1908: The time of the meeting is 8:15 P. M., October 28th. Report of the doings of the General Convention by the Bishops and Delegates representing the Diocese of Pennsylvania; November 27th, addresses by John Thomson, Esq., subject: "History of Church Music;" January 27th, address by Chas. G. Saunders, Esq., subject: "The Law of Worship in the American Church;" February 24th, meeting at the Archaeological Museum, University of Pennsylvania; Address by Dr. A. T. Clay, subject: "Recent Biblical Discoveries in Babylonia;" March 23rd, address by Joseph Packard, Esq., subject to be announced; April 23rd, annual dinner at the Bellevue Stratford; May 4th, annual meeting of the Club, election of officers, etc. The Club now numbers over 300 and the board of governors would like to have it reach the charter limit of 500. The board of governors have arranged with the following organizations: the Presbyterian Social Union, the Baptist Social Union, the Methodist Episcopal Social Union, the Lutheran Social Union, to hold a dinner in Horticultural Hall, on November 7th, for the purpose of strengthening the lines of Unity in sociological and charitable work.

The Sunday-school Association of the Diocese of Pennsylvania, has arranged for Teacher Training lectures for Sunday-school teachers and other lay workers. At the Church House on Wednesday afternoon, October 30th; November 6th, 13th, at 3 o'clock, the Rev. L. M. Robinson, S. T. D., will deliver three lectures on the Prayer Book: "The Prayer Book in the Early Church;" "The Prayer Book in the English Church," and "The Prayer Book in the American Church." At the same place and hour on November 20th, 27th; December 4th, 11th, 18th, the Rev. Dr. Llewellyn N. Caley will deliver five lectures on "The Life of Jesus Christ," "The Incarnation of

Jesus Christ," "The Private Life of Jesus Christ," "The Miracles and Teachings of Jesus Christ," "The Death, Resurrection and Ascension of Jesus Christ." He will also deliver these lectures in the Church of St. Simeon at 8 o'clock on Tuesday evening, November 5th, 12th, 26th; December 3rd, 10th. He will also lecture on Wednesday evenings, October 30th; November 6th, 20th, 27th; December 4th, 11th, on "The Principles and Methods of Sunday-school Teaching;" "The Purpose of the Sunday-school;" "The Teacher's Qualifications;" "The Preparation of the Lesson;" "The Teaching of the Lesson;" "The Ideal Teacher;" "The Importance and Dignity of the Teacher's Office."

The annual service in connection with the Days of Intercession for Sunday-schools will be held in the Memorial Church of St. Paul, on Monday evening, October 21st. The Rev. Louis C. Washburn, D. D., and the Rev. Henry M. Medary, will make the addresses.

The Rev. P. N. Waggett, S. S. J. E., has been compelled to change the date of his visit to Philadelphia from October 13th to October 27th, so that the meeting of the Christian Social Union announced for the first date will be postponed. Mr. Waggett will make the address.

The Convocation of South Philadelphia will hold its quarterly meeting at St. Martin's College on Monday, October 28th at 4 P. M.. Business meeting and address by the Rev. Charles W. Robinson, on the work of St. Martin's College, of which he is the founder and head; 6 P. M., supper served by the college; 8 P. M., service in the Church of the Evangelist with missionary address by the Rev. George Gunnell, Jr.

The newly rebuilt famous old organ of the old St. John's church, Northern Liberties, was opened on Wednesday evening, October 9th, with a recital by Prof. David D. Wood, assisted by Mrs. D. D. Wood as soprano soloist. The organ has two manuals, 36 stops, and 1085 speaking pipes. Old St. John's began its career in 1759, when the Coates family donated the land for the worship of the Protestant Episcopal Church. In the cemetery, then to the west of the church, the Hessians killed at the battle of Germantown in 1777, were buried. The old school building, in which the British stabled their horses, stood on the site of the present parish house. The old pipe organ was built in England in the 18th century, at a cost of \$4,500. In its day it was the finest and most expensive instrument in Pennsylvania. As many as possible of the wonderfully sweet and mellowed by age old pipes and the fine carved mahogany case were retained. The action is new throughout and of the most modern effectiveness.

On Sunday morning, October 13th, St. James' church was reopened after having been closed since last May, during which time the entire lathing and plastering of the walls was stripped off down to the structural stone and the entire surface of the aisles, clerestory and the end walls were faced with Caen stone and the ceilings of the nave and aisles panelled with dark oak. A memorial monument was placed in the East wall, commemorating Alexander Brenton Coxé, in whose memory these improvements were made by his widow. Electroliers of handsome and special design were substituted for gas. The entire church, with the exception of the tiled aisles was covered by a new Brussels carpet made especially for the church. In 1903 the new Caen stone altar reredos and chancel screens in memory of J. Howard Gibson were put in. On Easter, 1904, the new electro-

pneumatic organ was used for the first time. About this time St. Timothy's church, Reed street, was taken into the parish and improved.

The Home of the Merciful Saviour is named as one of the reversionary legatees of the estate of the late Andrew A. Butler.

The Convocation of North Philadelphia held its fall meeting in the Church of the Covenant on Tuesday afternoon, October 8th, when routine business was transacted. In the evening a missionary meeting was held and addresses were made by the Rev. Lewis C. Washburn, D. D., and the Rev. J. Saunders Reed, D. D.

MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.

Rev. Dr. Foote Called to St. David's— A Unique Scene.

Rev. Dr. Theodore Clinton Foote, instructor in Biblical Literature at the Johns Hopkins University, has been called by the vestry of St. David's church, Roland Park, to assume the duties of rector of that church to succeed Rev. F. W. Denys. This church is one of the largest and most important new parishes in the Diocese, its pew rentals already amounting to more than \$6,000 annually. Dr. Foote has been an instructor at the University for the last several years. He received the degree of bachelor of arts at Racine College in 1889, and during the following year received the degree of master of arts at the same college. Almost immediately afterward he took up the study of theology at the General Theological Seminary in New York, where the degree of bachelor of sacred theology was conferred upon him in 1884. He came to Baltimore some years later, and in recognition of his advancement in the department of Semitic languages at the Johns Hopkins University, the Rayner Fellowship was bestowed upon him from 1901 to 1903. He received the degree of doctor of philosophy at the Johns Hopkins in 1902.

A procession of rectors of prominent churches, led by Rev. William Wilkinson, "the Wall street evangelist," and followed by a crowd of 300 persons, marched to the Church of the Messiah, Fayette and Gay streets, from the City Hall Plaza, Sunday afternoon, singing "Onward, Christian Soldiers," to the accompaniment of two brass horns. Rev. Mr. Wilkinson preached in the plaza one of the series of street sermons arranged by Bishop Paret, and hundreds of men and women listened in rapt attention. The evangelist's white locks peeping from beneath his black skull cap, his ruddy cheeks and flashing eyes corroborated his declaration uttered in a slow tone, that "nothing will make a face more beautiful than a glad heart."

After speaking at the Church of the Messiah, Rev. Mr. Wilkinson went to Grace church, where he again spoke to a congregation that filled the edifice. At 8 P. M. he preached at St. Peter's church. Later, at night, he spoke at the Church of St. Michael and All Angels.

The Brotherhood of St. Paul.

On Monday evening, October 14th, a meeting of the Brotherhood of St. Paul was held in the parish house of Holy Trinity church, Richmond. This organization, which is of recent origin, appears to have met with a welcome unexpected by its founders. It originated two years ago, in the church where the meeting was held, and is the outcome of a suggestion made by an active and zealous leader of the Junior Auxiliary

who found from her experience that the younger boys of the church were not sufficiently interested in mission work in that mixed organization. A chapter was organized and since that time the Brotherhood has increased to eighteen chapters, scattered throughout the Diocese of Virginia, Southern Virginia, Massachusetts, Spokane, West Virginia, Connecticut and New York.

Of the 400 present at the meeting on Monday evening 200 were boys of the Brotherhood of St. Paul's, who manifested a lively and intelligent interest in the proceedings. The service was arranged as an object lesson, showing the way the meetings are conducted. At this service Anton Adams, a Brotherhood boy, presided. After the singing of a hymn, the Rev. J. J. Gravatt, rector of the church, explained the origin of the work. The Brotherhood hymn, "The Son of God Goes Forth to War," followed, with roll call, the treasurer's report and the missionary catechism.

The general chairman of the meeting, Mr. John W. Wood, of the Board of Missions, then introduced as the speaker of the evening Archdeacon Stuck, of Alaska. The life and need in Alaska were made very real to the boys by beautiful colored lantern slides which illustrated the lecture. Many would like to have heard more of the unselfish and devoted life of the Archdeacon, who said so little about the dangers and hardships he must have endured, and of which his modesty forbade his speaking.

Before the close of the service Mr. Wood said that it had occurred to him that perhaps among the boys before him there might be one who some day would give his life to the work in Alaska, and he asked that the boys would pray for the missionaries there now and for the great work to be done in that immense country.

Personal and News Notes.

The Men's Thank Offering in the Diocese of Newark was \$7,853, not \$1,853, as printed last week.

The Rev. Upton B. Bowden has accepted the rectorship of Grace church, Cuero, Texas, and entered upon his duties.

The Rev. Charles H. Kues has resigned the rectorship of St. Luke's church, Hot Springs, Ark., to take effect November 1st.

The Rev. William Howard Falkner, the new rector of St. Paul's, Boston, preached his first sermon there on Sunday, October 6th.

The Rev. B. W. R. Tayler, D. D., rector of St. George's church, Schenectady, N. Y., returned home October 2nd, from a visit to England.

Rev. Randolph R. Claiborne, after having spent his vacation in Virginia, has returned to St. Francisville, La., which is his permanent address.

The Rev. W. N. Tillinghast, of Washington, has declined a call to the mission churches of St. John's and St. Andrew's at Greenville, S. C.

The Rev. H. B. Thomas, of Cartersville, Ga., has accepted the rectorship of St. James' church, Cedarstown, Ga., and will assume charge October 1st.

The Rev. John J. Bridges, a former Presbyterian clergyman, who was recently ordained to the diaconate, has been placed in charge of Trinity church, Arlington, N. J., by the Bishop of Newark.

The Rev. C. T. Stout, rector of St. Paul's church, Key West, Fla., has

charge of Grace church, Oak Park, Ill., during the absence of the rector, the Rev. E. V. Shayler, as deputy to the General Convention.

The Rev. O. W. DeVenish, rector of Christ church, St. Michael's, Md., has accepted a call to the Church of the Holy Evangelists, Baltimore, Md., and will enter upon his duties about the middle of October.

The Rev. Daniel G. MacKinnon, rector of St. Mark's, Kansas City, Mo., has been appointed by the Bishop as secretary for the Diocese of Kansas City to the Pan-Anglican Conference to be held in London in June, 1908.

The Rev. W. A. R. Goodwin, rector of Old Bruton church, Williamsburg, Va., has been called to Blacksburg, Va. Mr. Goodwin is an earnest and efficient worker and has left his impress wherever he has labored. His decision has not been announced.

A handsome memorial window, in memory of "Jack" Gordon, son of Col. John W. Gordon, was shown for the first time in Holy Trinity church last Sunday. The rector of the church, the Rev. J. J. Gravatt, in touching and sympathetic words, accepted the window, referring briefly to the tragic death of young Mr. Gordon by drowning, last summer.

On account of the General Convention an unusual number of deaf-mute clergy were in Richmond. On Sunday, October 6th, a service was held in the chapel of St. Andrew's church. The Rev. George F. Flick, of the Southern Missionary District, was assisted by the Rev. C. Orvis Dantzer, of All Souls' church for the Deaf, Philadelphia. The sermon was preached by the Rev. Austin W. Mann, of the Mid-Western District, and senior deaf-mute priest. The Rev. Mr. Flick administered baptism to two men.

The Rev. James W. Morris, D. D., rector of Christ church, Norfolk, Va., has accepted a call to the rectorship of Monumental church, Richmond, in succession to the Rev. Dr. W. E. Evans, who went to Birmingham, Alabama, last February. Dr. Morris is a great favorite in Richmond, where he served St. Paul's and Grace churches, some years since. He was one of the pioneer missionaries to Brazil, and his work there was one of the most successful in the history of the Church in America. After leaving Richmond, he was rector of St. James' church, Leesburg, and when the Rev. Dr. Carl E. Grammer resigned Christ church, Norfolk, he was called to succeed him. He is an able preacher and good pastor, and is a man of deep earnestness in his great work.

Literary Notes.

Thomas Whittaker, incorporated, has just brought out for the American trade a very interesting and valuable series of biographical sketches, by well-known authors, entitled "The Leaders of the Church," 1800-1900. The following volumes are now ready: "Bishop Westcott," by Joseph Clayton, author of "Father Dolling"; "Dean Church," by D. C. Lathbury; "F. D. Maurice," by C. F. G. Masterman; "Dr. Liddon," by G. W. E. Russell; "Bishop Wilberforce," by Reginald G. Wilberforce; "Dr. Pusey," by G. W. E. Russell.

The Bishop of London, the Rt. Rev. A. F. W. Ingram, D. D., as a souvenir of the occasion of his visit to America and Canada, which is now taking place, requested the Rev. Sadler Phillips to write a short account of "Fulham Palace" and the See of London. This has been accomplished, and the book is introduced in this country by Thomas Whittaker, incorporated, publishers for the Bishop of London.

FAMILY DEPARTMENT.

There is a City.

There is a city great and strong,
Twelve gates of precious stones,
With turrets and high battlements,
Not needing light of suns;
The streets aglow with fire and gold.
It hath no sound of strife;
In glory all its own it stands
Beside the stream of life.

A joy is there that knows no cry,
A light that ne'er grows dim;
A multitude that never cease
From grateful praise and hymn.
So all the sainted sons of earth,
And angels there I view;
And there, O vision glorious,
There standeth Jesus, too.

Jesus, I know 'tis He; I see
The mark of nail or spear,
And on his face I catch the trace
Of earth-time smile and tear;
But on His brow a crown shines now,
And bending hosts adore!
'Tis He, 'tis He who on the tree
The thorn-crown meekly wore!

O wondrous, fair Jerusalem,
Shall I thy gates pass through?
Thy jubilation surely join,
Thy lordly splendors view?
O Crucified, O Glorified,
Shall I Thy face behold,
And join the ransomed as they sing
Along the streets of gold?

Christ the Liberator.

"Loose him and let him go!" At this command of Jesus they unwind the bandages from the limbs of Lazarus and by the old familiar path he walks back to his old home. This was the master miracle of all which Jesus wrought during His incarnation but He is still doing for imprisoned souls what He did for the body of His Bethany brother when it had lain four days in the sepulchre.

I looked not long ago with genuine pity on a noble eagle, caged in a public park, as an exhibition for schoolboys. The old grey mountaineer felt its gallant imprisonment, and occasionally flapped its wings as if it were homesick for the skies. "Loose him and let him go," was the thought inspired by the sorry sight, and how he would have sailed off to fly in company with the sun. Eagles were not born for slavery. I thought, too, as I looked at the chained bird, how much he resembled some fettered souls, yes, some Christian souls that are terribly tied down by unbelief. Too many people have enrolled themselves in the Church—some have entered the ministry—with a heavy clog that binds them to the lower earth. It hampers them, hinders them, and is fatal to all spiritual joy or growth in holiness. Many a young convert begins his religious life with a doubting and desponding spirit. He nurses his fears in a morbid way, and mistakes all his gawdiness for humility. He is a chained bird from the skies.

Others are fettered by besetting sins, from which they have never cut loose. They have never made a clean break with their old sinful self, or with the beggarly elements of this world; they are hopped with practices and associates that they have never cut lose from. They have probably passed from death unto life, yet they appear very much as Lazarus would have looked if he had walked the streets of Bethany in his ghastly grave-clothes! This is a pitiable style of religion; it brings but little joy to its possessor, and gives him or her no power in the community. While they are content to be what they are, there is no hope for such manacled professors. Their only hope is in a timely and thorough repentance, and a fresh work of Christ, a deeper and thorough work, and

for this they must earnestly seek, or else they will be chained birds in a church cage to the last.

Some really good people are clogged by bodily ailment—dyspeptic stomachs or weak nerves, and they see but little sunshine in their Christian experience. Bunyan has depicted several specimens of these pilgrims who hobble towards heaven on crutches, until death unlooses them and lets them go. Such Christians are to be pitied more than blamed; they are rather patients in Christ's hospital than soldiers on His battlefield.

False doctrine, false views of sin and of Christ are at the bottom of a great deal of this spiritual debility. Every error is the enslaver of the soul. Truth makes us free; and if the Son makes us free, we shall be free indeed. Martin Luther was a chained eagle in the Erfurt Convent until that heaven-sent truth, "The just shall live by faith," unloosed him. Thomas Chalmers was another chained eagle, but when the great doctrines of man's utter guilt and Christ's redemption liberated him, he soared up into the empyrean, the king of Scotland's Gospels. John Wesley never attained a full salvation until in that little London prayer-meeting his eye rested on these words: "The spirit of life in Jesus Christ hath made me free from the law of sin and death." I once visited that little room—just out of Aldersgate street—as the real birthplace of Methodism. The great liberator of imprisoned souls is Jesus Christ.

Drunkenness is both a sin and a disease; while we may apply medical tonics to sustain the body and the pledge of total abstinence, yet the converting grace of Christ alone can deliver from the slavery of sin. Every true revival in a church repeats the miracle of Bethany. We see dead souls brought to life. We hear tongues unloosed to pray. Professing Christians who had been dragged down by worldliness, or hamstrung by unbelief, are let loose into freedom and a joy in which they had been strangers.

To every member of our churches who is dragging out a half dead religion, the Holy Spirit comes with the arousing call, "If ye be indeed risen with Christ, seek those things which are above!" Instead of sitting in the gates of the tomb, cast away your grave-clothes and begin to live as Christ's freemen and Christ's witnesses, and the heirs of a magnificent inheritance. Look higher! Live higher! Get a new grip on Christ, and then go out and labor to draw sinners from the pit of hell. This is the revival we all need. We need a new consecration to Christ and a fresh baptism of the Spirit, for we can never convert an ungodly world while we are gasping for life ourselves. If Christ unlooses us, we shall be free indeed, and where His Spirit is, there is liberty.—Dr. Cuyler.

A Baseless Claim.

In the public press we are almost daily confronted by a contention, asserting the early Roman dominance over the Anglican Church. The persistence with which the false claim is maintained is worthy of a better foundation. Time and again that claim has been refuted, and because it is so ingenuously reasserted as to be greatly misleading, its refutation must continue to be repeated. Historic accuracy sustains the fact that various Kings and Queens of England, in servile relation to the Bishop of Rome, were willing to barter with that Ecclesiastic, certain spiritual privileges and prerogatives of the Realm, for temporal franchises therein which the Bishop of Rome claimed to control. Among the spiritual rights

sought thus to be alienated was that of appointing the Archbishop of Canterbury. Upon certain occasions the Bishop of Rome was permitted to fill, by appointment, that high position. The fact that he did so does not prove that the Church of England was subjected to his dominion, nor that the Apostolicism of the Church descended through him.

The personality of a foreign Ecclesiastic, coming into England could not absorb the whole corporate body of the Anglican Church, the lesser, as it were, swallowing the greater—the Roman intrusion was itself absorbed by the body which remained Anglican. The succession of the Apostolate did not descend through the Consecrator only. The extending of the succession was the act of all engaged in the consecration and equally on each one in severalty. The Consecrator was the leader of the Co-consecrators, but in no sense or degree did he possess "The Divine Power of Sending," more than they did. In the consecration of a Bishop the act of the Co-consecrators was as vitally essential and as potentially efficient as was that of the Presiding Bishop. The fact that a plurality of the Consecrators were Anglican, shows that the false claim put forth in the public print is a self-evident perversion of the truth. But more than this, if the people will carefully read "Brogdons Safe Guards," they will therein find collated the edicts of the English Parliament which frustrated the Roman aggression.

When King or Queen, actuated by personal or political desire or political policy, tried to alienate Spiritual Franchises in behalf of the Bishop of Rome, the Parliament by law prevented the consummation of such an act. These laws or edicts constitute an indisputable witness to the fact that while the Bishop of Rome was permitted from motives of policy to occasionally appoint the occupant of the See of Canterbury, the Anglican Church as a body did not come under his dominion, nor its unbroken Apostolate descend under his exclusive authority. That Church and its ministry descended under those Consecrators and Co-consecrators who jointly and equally exercised the power of sending or consecrating Bishops.

Loving peace and unity as priceless blessings, we are sorry that our co-religionists are so ready to subordinate truth to a questionable pride which is based upon well-known misrepresentation. No permanent good is gained by subtly misleading the human mind, or by perverting historic facts.—Church Life.

The Cure for Worry.

By Rev. Charles Stelzle.

Worry has been called "Americanitis." But that is slander. No country is immune from the disease. Neither is any class of society; rich and poor, learned and ignorant, capitalist and laborer—all are subject to its ravages. Work rarely kills, but worry, sooner or later, brings down its victim. A man can least afford to worry when he does worry, because just at such a time he needs the force of every faculty to bring him to his normal condition.

What is worry, anyway? It is just a host of restless imps of fear, which, taken singly, could be conquered with hardly an effort. It is their multiplicity, their persistency, that discourages. How may worry be cured?

First, by realizing the utter uselessness of worry. A dozen eternities spent in worry will not change a single fact. It is only by hard, faithful work that such things are accomplished, and no man can work well, with a clear head and a steady hand, if he will persist in worrying.

Second, by taking a larger view of

life. Most of us imagine that the world is comprehended within our own limited horizon. That is not quite true. There are really some good people and some good things beyond the line of our vision.

Third, by not "crossing bridges" until welcome to them. As a matter of fact, nine-tenths of our fears are never realized. "Sufficient unto the day is the evil thereof."

Fourth, not only by remembering that to-morrow has not yet arrived, but that yesterday is already passed.

Fifth, by constantly recalling that this is God's world. It has not yet gone to the devil. It may at times seem as though it had, but the presence of so many strong, good people in it, and the constant progress that we are making, disproves it.

The Nightmare of Life.

By Rev. R. L. Benn.

What is meant by the nightmare? It is a condition in sleep, ordinarily caused by improper eating, or by digestive or nervous troubles. It is characterized by a sense of extreme uneasiness and discomfort produced by weight on the chest, impossibility of motion or speech, fitful and oppressive dreams from which one wakes after depressing anxiety in a troubled state of mind. The nightmare is a dreadfully debilitating experience.

What is the nightmare of life? It is worry, anxiety, needless solicitude. It is troubled forebodings concerning the future. It crowds the unknown future with "imaginary and uncertain calamities and dangers," until one is more or less insane with the terrors his own imagination has conjured up. It misses the uplift of present joys, and the flavor of present blessings for the want of simple trust in Him who provides for the "tinkest insect in the sunbeam." Against the nightmare of worry and anxiety Jesus warns and counsels, and from it He would graciously deliver and keep each separate soul. "Be not anxious, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you. Be not anxious for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

The nightmare of life! How many thousands are afflicted with it? But a little reflection will readily convince one that it is quite useless and foolish. "Which of you," inquires Jesus, "Which of you by taking thought can add one cubit to his stature?" Neither the pigmy nor the giant can add to, or subtract from his stature by anxiety or worry. It is therefore useless and foolish, because it is absolutely incapable of averting inevitable evil, and it only makes imaginary trouble far worse. It indeed creates false, paralyzing fears, and makes real calamities and trials much harder to bear. God certainly governed the world perfectly and equitably before our advent into it; He will so govern it when we shall have left it; and He will so govern it during our brief sojourn here. Then, how utterly useless and foolish is worry and anxiety;

But it is injurious as well as useless and foolish. It is fatal to the health of the body and mind. Modern science simply confirms what Jesus taught concerning it. Jesus' reference to the incapacity of anxiety to add to one's stature, teaches by implication its capacity to destroy and kill. Science teaches that care, anxiety, fretting, and constant worry "injure beyond repair certain cells of the brain, which, being the nutritive cen-

ter of the body, other organs become gradually injured; and when some disease of these organs, or ailments arise, death finally ensues." The continual dropping of water over a period of years will wear a channel in a stone; and worry, gradually and surely, destroys the brain cells, which are the "commanding officers of mental power, health and motion." It is the "never-lost-idea" constantly working on the brain cells which eventually slays the most robust. "It is as if the skull were laid bare, and the surface of the brain struck lightly with a hammer every few seconds, with mechanical precision, with a sign of a let-up or the failure of a stroke." In somewhat the same way worry, the annoying idea, day after day, week after week, diminishes the vitality of the delicate organisms of the brain. Many deaths which are attributed to various diseases are indeed due to worry and anxiety alone.

Is there any relief? Is there a sphere of peace? Is there any heart-rest, any soul-quiet? There is. It is trust in God. It is the life hid with Christ in God. It is the conviction of thorough-going completeness in Christ. Thank God! Christ stands between us and all fears and foes, all anxieties and cares, all weakness and failure, all degrading thoughts, all bitterness of discontent, all misery of selfishness. He stands ready to supply every possible need, to impart a peace which passeth all understanding, to make all grace abound unto the soul's blessedness, satisfaction and exultation.

A few years ago, a bright and ambitious boy, away at school, received a letter from his father telling him to come home. Financial trouble had visited the family and the father was no longer able to keep his boy in college. The boy returned home expecting to find his parents in a state of anxiety, fretful, miserable, filled with gloom and despair. But, on the contrary, he found them trustful, cheerful and hopeful. It was an ocular demonstration of what trust in God will do for one amid the actual trials and reverses of life. The young man was led to put his trust in God, and was made strong and patient and sweet in soul and disposition. The main thing is to get perfectly quiet and still before God, and then, somehow, God knows and the over anxious soul knows, there comes an indescribable calmness, and everything confusing and harassing gradually passes away. One cannot describe it, but many an one knows it. The peace of God defeats the confusion of Satan.

No wonder Jesus cautioned against worry. It is a good thing, then, not to worry, by employing the means which cure it. It is conducive to a long, useful and efficient life to get plenty of sleep, to be trustful and cheerful, to pray without ceasing and think noble thoughts, to seek peace and pursue it, and avoid passion and excitement and irritating associations. "If ye know these things, happy are ye if ye do them."—Christian Observer.

The Housekeeper.

One day Love went to and fro in his house, looked from door to window, and had no rest. "I am weary," he said, "of this little house. Straight are the walls of it and narrow the windows, and from them always the same things to see. I must be free; I must fly, or of what use are my wings?"

So he took his red robe about him and flew out, leaving door and window streaming wide open to the cold wind.

But when he was gone came one in a little gown of green (green for hope, Sweetheart! green for hope!) and entered

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the house and shut the door and windows, swept the hearth clean and mended the fire, and then set herself down and sewed her seam. Even when the flame burned low she built her fire up, and sometimes she looked out of the window to see if any one was coming; but mostly she sat and sang, and kept the house tidy and warm.

Now, by and by, Love was weary with flying hither and yon; cold he was, too, and night was coming on; and as the dusk fell, he saw a little light shining bright on the edge of the world.

"Where there is light, there will be warmth," said Love; and he flew towards the light, and when he came near he saw that it came from his own little house.

"Oh, who keeps my house alight?" cried Love.

As he opened the door the air came warm to greet him.

"Oh, who keeps my house warm?" cried Love.

"Kindness is my name," said the little housekeeper.

"Outside it is cold and empty," said Love, "and the wind blows over the waste; may I come in by the fire?"

"Oh, and welcome!" said Kindness.

"It was for you I kept it." "My red robe is torn and draggled," said Love. "May I wrap me in the gown you are making?"

"Oh, and welcome!" said Kindness. "It is for you it was making, and now it is finished."

Love bent over the fire and warmed his poor, cold hands. "Oh," he cried; "now that I am back in my house, I would never leave it again. But what of my wings, lest they put the flight in me once more?"

"Suppose we clip them," said Kindness, "with my little scissors?"

"What do you call your scissors, dear?"

"Peace-and-Comfort is their name," said Kindness.

So Kindness clipped the wings of Love; and this one swept the hearth, and that one mended the fire, and all went well while they kept the house together.—Laura E. Richards, in *Congregationalist*.

Don't be content with spending all your time on your faults, but try to get a step nearer to God. It is not He who is far away from us, but we from Him. If you ask me the best means to persevere, I would say, if you have succeeded in getting hold of Almighty God's hand, don't let go. Keep hold of Him by constantly renewing ejaculatory prayers to Him, acts of desire, and the seeking to please Him in little things.—Mother Francis Raphael.

The Communion of Saints.

There is no theme more affecting; not one on which we should speak with more caution.

All that we know about them is what faith accepts; it is purely a matter of faith; sight does not help us. The dear ones go away; they pass from our view; our hearts die down; our eyes are full of tears; we say, "It is all over, and they are departed." Do they yet live? If so, are they aught to us? And are we still, in any sense, as ever, one? On these points the teaching is very clear and distinct. It is drawn partly from the written word of God, partly from the concurrent belief of His people, and in part it comes to us through the voice of nature, which no man can still. God tells us—for however it comes the message is His—that the departed live, that they are conscious, that they are happy, that they are in Christ, that they are one with us. Memory and love can never fail. They remember, they love us; they think, and we are in their thoughts; they pray, and we are in their prayers. We are members of the same Church, the same household, the same family. One God is the father of us all; they have, as we might say, passed out of one room into another in the same building of the Lord; one and the same roof is still over us; they are in a better, brighter quarter of the same great home and house of Christ; and whatever they are doing, whatever they are beholding, whatever they are enjoying, they never can forget us, nor cease to count the hours of time till we be with them.—Rev. Dr. Dix.

(For the Southern Churchman.)

Rest.

Rest, weary spirit, rest,
From cares and sorrows free
There, sweetly on thy Jesus' breast,
'Till thou His face shall see.
Then gently from this vale of tears,
Rest, weary soul, and calm thy fears.

Rest, weary spirit, rest,
And find the long repose,
Thou'lt firmly stand the awful test,
When thou thine eyelids close.
And angels stand around and wait
To bear thee to yon Heavenly gate.

Rest, weary spirit, rest
From earthly moans and cares,
Now bear the cross with zeal and zest
To Christ in yonder skies.
On Calvary's height He bled and died,
That weary souls with Him abide.

Rest, weary spirit, rest,
And sweetly sleep alone;
The angel guard is His behest
To take thy spirit home.
Then spread thy wings and upward fly
To realms of bliss in yonder sky.

Mrs. Virginia Radcliffe Lowndes Allan,
Galveston, Tex., September 24, 1907.

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(Continued from page 17.)

Constitution and Canons of the General Convention.

"The Presiding Bishop so elected shall hold office until the close of the next General Convention after he is seventy years of age, unless, meanwhile, he shall have resigned his Episcopal jurisdiction, or, with the consent of the General Convention, his office as Presiding Bishop, or, unless, for infirmity or other sufficient cause, he may have been relieved of such office by the General Convention by the concurrent vote, first of a majority of all the Bishops entitled to vote in the House of Bishops, and then of a majority of the Clerical and Lay Deputies of all the Dioceses entitled to representation in the House of Deputies, voting by orders.

"The salary of the Presiding Bishop shall be fixed and paid by the General Convention, as may be provided by Canon of such Convention.

"When, for any reason, a vacancy in the office shall occur, the senior Bishop by consecration having jurisdiction within the United States shall thereupon become the Presiding Bishop, until the election and acceptance of the Presiding Bishop in the manner hereinbefore provided."

Just before adjournment on Thursday night the Deputies heard, through messages from the House of Bishops, that the Bishops had adopted instructions to the committee on the same to ascertain and report how greater efficiency may be attained in the General Theological Seminary in New York. They also reported that the Bishops have voted to adhere to their position on the adoption of the canon on Provinces and have asked for a committee on conference, and they have further more directed the committee on missions to recommend to the Boards of Diocesan Missions, in both Dioceses and Missionary Districts where such exist, to report to the general Board of Missions, Domestic Department, the amount of such offerings, to the end that sums expended by Dioceses of the whole Church for what is practically domestic missions be included in the report of the general Board.

The Rev. Dr. Huntington, of New York, reported a constitutional amendment disestablishing the Articles of Religion, and taking them out of the back of the Prayer Book. He gave three reasons for so doing. One was that the whole situation has changed since the Articles were framed. Another was that the Articles are obscure in the phrasing. And the third is that they are a bar to Church unity. He said on the whole they are antiquated without being ancient. The matter went to the calendar, but may be acted on before the close of this Convention. The matter of the discussion of marriage and divorce, for this Convention at least, is ended. A committee has been named to consider it and report in 1910.

Strong Men.

The Roman soldiers, who built such wonderful roads and carried a weight of armor and luggage that would crush the average farm hand, lived on coarse brown bread and sour wine. They were temperate in diet and regular and constant in exercise. The Spanish peasant works every day and dances half the night, yet eats only his black bread, onions and watermelon. The Smyrna porter eats only a little fruit and sour olives, yet he walks off with his load of one hundred pounds. The coolie, fed on rice, is more active and can endure more than the negro, fed on fat meat.—Scientific American.

Grace Abounding.

I have had sweet sighs of the forgiveness of my sins in this place, and of my being with Jesus in another world. Oh, the Mount Zion, the heavenly Jerusalem, the innumerable company of angels, and God, the Judge of all, and the spirits of just men made perfect, and Jesus, have been sweet unto me in this place. I have seen that here which I am persuaded I shall never, while in this world, be able to express. I have seen a truth in this Scripture: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." I never knew what it was for God to stand by me at all times and at every offer of Satan to afflict me, as I have found Him since I came hither; for lo, as fears have presented themselves, so have supports and encouragements; yea, when I have started, even as it were at nothing else but my shadow, yet God, as being very tender of me, hath not suffered me to be molested, but would, with one Scripture or another, strengthen me against all; insomuch that I have often said, were it lawful, I could pray for greater trouble for the greater comfort's sake.—John Bunyan.

Intercessory Prayer.

Of all the means placed by Providence within our reach whereby we may lead souls to Him, there is one more blessed than all others—intercessory prayer. How often in the presence of one deeply loved, but, alas! estranged from God, the heart of mother or wife has felt a sudden impulse to say an earnest word, propose an act of devotion, to paint in glowing colors the blessings of faith and the happiness of virtue, and she has stopped, deterred by an irresistible fear of how the words may be received; and she says to herself: "To-morrow I shall be braver." Poor mother! poor wife! go and tell to your heavenly Father all you would, but dare not say to the loved one who gives you so much pain. Lay that sin-sick soul before the Lord as they long ago laid the paralytic man who could not, or perhaps would not, be led to Him. Plead for him with the long-suffering Saviour as you would plead with an earthly master upon whom depended all his future welfare, and say to Him simply: "Lord have patience with him a little longer." Tell God of all your anxiety, your discouragements, the means employed for success. Ask Him to teach you what to say and how to act. One sentence learned of God in prayer will do more for the conversion of a soul than all our poor human endeavors.

Do you know what you have gained? In the first place, time, often a physical impossibility to sin, which you may attribute to chance, but which was in reality the work of Providence; and is it nothing, one sin the less in the life of an immortal soul? Then a vague uneasiness, which will soon allow of no rest, a confidence which may enable you to sympathize, more liberty left you for the exercise of religious acts; you no longer see the contemptuous smile at your acts of devotion. Is all this nothing?

Ah! if while on your knees praying for the one you would have reconciled to God you could but see what is passing in his soul—the wrappings, the remorse he strives vainly to stifle; if you could see the work of the Holy Spirit in the heart, gently but firmly triumphing over the will, how earnestly, how incessantly would you continue to pray! Only have patience, to wait with perseverance, not grow weary. It is the want of patience

that often makes us exacting toward those we desire to help.

"More haste, less speed," in an old saying; the more we are exacting, the less likely are we to succeed. Men like to act freely, and to have the credit of their actions. It is because we have not learned to persevere that the work seems never to progress. Courage, then; the ground may seem too dry for cultivation, but each prayer will be as a drop of water; the marble may be very hard, but each prayer is like the hammer's stroke, that wears away its roughness.—From Gold Dust.

"Example.

Example is one of the most potent of instructors, though it teaches without a tongue. It is the practical school of mankind, working by action, which is always more forcible than words. Precept may point to us the way, but it is silent, continuous example, conveyed to us by habits, and living with us in fact that carries us along. Good advice has its weight, but without the accompaniment of good example it is of comparatively small influence, and it will be found that the common saying of "Do as I say, not as I do," is usually reversed in the actual experiences of life.

All persons are more or less apt to learn through the eye, rather than the ear; and, whatever is seen, in fact, makes a far deeper impression than anything that is read or heard. This is especially the case in early youth, when the eye is the chief inlet of knowledge. Whatever children see they unconsciously imitate, and they insensibly become like those about them. Hence we see the vast importance of domestic training. For whatever may be the efficiency of our schools the examples set in homes must always be of vastly greater influence in forming the characters of our future men and women. The home is the crystal of society—the very nucleus of national character; and from that source be it pure or tainted, issue the habits, principles and maxims which govern public as well as private life. The nation comes from the nursery; public opinion itself is, for the most part, the outgrowth of the home, and some of the best teaching comes from the fireside.

Beautiful Legend.

There is a legend illustrating the blessedness of performing our duty at whatever cost to our own inclination. A beautiful vision of our Saviour had appeared to a monk, and in silent bliss he was gazing upon it. The hour arrived in which it was his duty to feed the poor of the convent. He lingered not in his cell to enjoy the vision, but left to perform his humble duty. When he returned he again saw the blessed vision, and heard these words: "Hadst thou staid, I should have left thee."

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DIED.

HYDE.—Entered into rest on the night of September 3, 1907, Miss **MARY J. HYDE**, at her home in Wilmington, N. C. "He giveth His beloved sleep."

OBITUARY.

MRS. A. M. W. MacCARTHY.

Fell asleep on the evening of September 26th, **ANNE MARIA WHITE MacCARTHY**, widow of Florence T. MacCARTHY, and daughter of the late David H. and Anne M. White.

A true woman, an unselfish friend, a loyal wife, a devoted mother. She is survived by three daughters, Blanche, Nannie and Helen, and two sons, Florence White, and Howard MacCARTHY, who married Miss Charlotte Harrison, and their children, Florence Harrison and Howard Jr.

"O blest Communion, fellowship divine,
Yet all are one in Thee, O Lord, for all are Thine."

Alleluia!

EVERARD MOORE TODD.

Suddenly, in Norfolk, as he was returning from the Springs to his home in Smithfield, Va., September 25, 1907, **EVERARD MOORE TODD**, in the 80th year of his age.

He was the youngest and last survivor of the children of the late Eliza Armistead and John R. Todd, of "Old Town," Isle of Wight county, Va.

A devoted father, a faithful friend, a loving husband, a helper of the poor, a servant of God. After a long life of usefulness and service, he has passed to his reward.

May the merciful Christ comfort the stricken hearts of those who mourn his going.

MRS. ANN SHOEMAKER.

Ann Shoemaker, widow of Robert Shoemaker, the well-known druggist of Philadelphia, died at her Germantown residence, September 20, 1907, after an illness of less than two days. She was born eighty-one years ago last May, near Waterford, Loudoun county, Va., and was the daughter of Willim and Albina Summers. She was married in 1859 at Old Christ church, Alexandria, Va., going to Shoemakerstown, Pa., near Philadelphia, to live, where Robert Shoemaker was born in 1817.

For many years Mrs. Shoemaker was an active and hard worker in St. Paul's Protestant Episcopal church, Cheltenham, performing many charitable acts and giving to the needy in a way that endeared her to all who knew her.

Her life and beautiful character were a lesson to all, always doing for others and full of the Faith that says, "Thy will be done."

Four children survive her: James Janney, of Sandy Spring, Md.; Mrs. Lewis Mann Silver, of New York, and Mary Anna and Ellis Cleaver, of Philadelphia.

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We are very much in need of an Episcopal Church in Basic City, Virginia. We own the lots, but lack funds for building. Please send us twenty-five cents for this purpose. If so, you will receive your reward and the thanks of our little flock. Remit to **W. H. PAGE**, Secretary and Treasurer, Basic City, Virginia.

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Household.

A New Kind of Bread.

An entirely new kind of bread, made either of wheat or rye, is becoming popular in Germany, and is likely soon to be introduced into this country, says The Saturday Evening Post. It is made of the whole grain, but not according to any method hitherto familiar.

The grain is germinated by alternate steeping in warm water and aeration, this being accomplished by a simple mechanical apparatus. As soon as rootlets appear it is ready for use, and is crushed to fineness between rollers, after which it is dropped through a chute into an iron trough on the floor below, where it is kneaded by a machine.

The preliminary process is one of malting—similar to the malting of barley. All the water used in the sprouting process, which contains a large part of the mineral salts of the grain, is poured into the iron trough to make the dough. Thus nothing is lost, the entire substance of the grain being included in the dough, which, with the addition of yeast and salt, is finally formed into loaves and baked in the ordinary fashion.

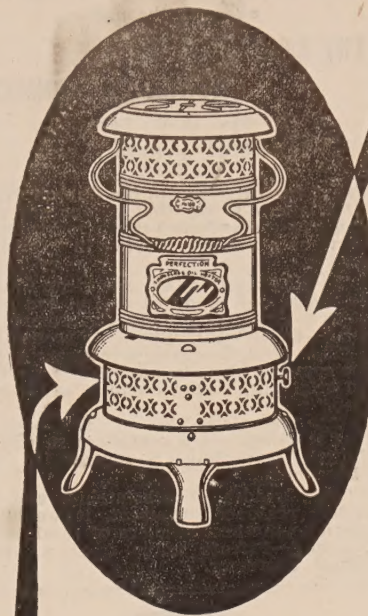
The bread thus made is said to have a delicious flavor. It is claimed for it that the process of germination makes the substance of the grain much more digestible.

Dutch Butter.

A Florida paper calls the attention of those consumers who are especially fond of the butter imported to that State directly from Holland, to the fact that the same country calls for more than half the oleo made in the United States and shipped abroad. This oleo, which has been duly inspected and stamped before it goes abroad, may be justly suspected of being manipulated on the other side and converted into the finest brand of genuine Dutch butter, to come back here and find consumers at seventy-five cents a pound, instead of the fifteen cents for which it might have been had before it started on its journey. It is not to be denied that travel is very improving, and the experience of the packing-house oleo is a shining example of how much can be done by a sniff of salt water and association with the right kind of people in the old world.

Why Dry Toast is Healthful.

Since most of us are very fond of toast, but eat it sparingly, however, because of the general impression that it is bad for the health, it is pleasing to find a medical man pointing out that toasted bread is really very wholesome, even for invalids. One thing in its favor is the fact that it places a lighter tax on the digestive functions than ordinary bread, since during its preparation some of the starchy grains of the flour are ruptured, while some are converted into dextrine—to which all starch has to be converted in the process of digestion—which is readily soluble by the digestive juices. Further, the crispness of toast necessitates it being completely moistened in the mouth before it can be swallowed. As a rule, therefore, toast is thoroughly submitted to the action of the preliminary digestive process in the mouth. It is important, however, that toast should be crisp all through, as otherwise the internal portions tend to become plastic and soft, like new bread, and like it, difficult of digestion, if not thoroughly masticated.



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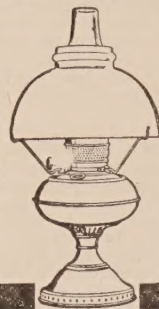
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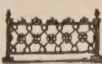
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Thoughts for the Thoughtful.

Triumph and toil are twins, and aye joy
suns the cloud of sorrow;
And 't is the martyrdom to-day, brings
victory to-morrow.—Massey.

No knife, no flame touches the real
man.—Beecher.

As we serve men we get opportunities
to serve God also.

To God, thy country and thy friend,
be true.—Vaughan.

Fear not lest thy life come to an end;
but rather lest it never have a begin-
ning.—Newman.

Faith is the heavenly ray that, with
tranquilizing light, bursts through the
black veil of destiny; the self-won ideal.
—Feuchtersleben.

If your life is dark, then walk by faith,
and God is pledged to keep you as safe
as if you could understand everything.
—Bushnell.

Virtue begets peace; peace begets ease;
ease begets disorder; disorder begets
ruin; similarly, from ruin arises order;
from order, virtue, glory, and good for-
tune.—Macchiavelli.

Oh, when will men learn that the
spirit of God may be in them when they
are buying and selling, and arranging
all the details of business at home?—
F. B. Meyer.

In our life we should do three things.
To gain the victory over our passions—
"Live soberly"; to respect the claims of
our neighbors—"Live righteously"; to de-
rive our motives from the highest source
—"Live godly."—Reynolds.

"She thought to herself," writes a mod-
ern novelist, "how delightful it would
be to live in a house where everybody
understood and loved and thought about
everyone else." She did not know that
her wish was just for the kingdom of
heaven.—F. W. Farrar.

The fact is that real growth in char-
acter comes as so many of the best gifts
of God come—by the way. In doing
what we believe to be God's will for us,
many things lie in the straight line of
that fidelity. Every unselfish act makes
unselfishness more possible. Every true
word deepens our sense of truth. Every
sacrifice broadens the nature.—Henry
Wilder Foote.

Above all things give diligence to the
reading and study of the Bible. It is
God's word. "But his delight is in the
law of the Lord; and in His law doth he
meditate day and night." The Bible is
God talking to us. Then we should be
much in prayer. Let there be much read-
ing of the Bible and meditation in prayer.
It is necessary for success in the Chris-
tian life.

On a sundial which stands on the
Brighton pier these words are inscribed:
"Tis always morning somewhere in the
world." Why should we grow so weary
of life when clouds hang low and the
sun will not shine? The morning sun
will drive the mists away. Balm breezes
will glow softly from a land of fragrance
and flowers. They will make us forget
the chill and damp of these low lands.
Hurry across the valley to the hills be-
yond.—Methodist Recorder.

He who rushes hurriedly into the
presence of God and hurriedly whispers
a few petitions and rushes out again,
never, perhaps, sees God there at all.
He can no more get a vision than a dis-
queited lake can mirror the stars. We
must stay long enough to become calm,
for it is only the peaceful soul in which
eternal things are reflected as in a placid
water.—Arthur T. Pierson.

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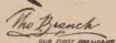
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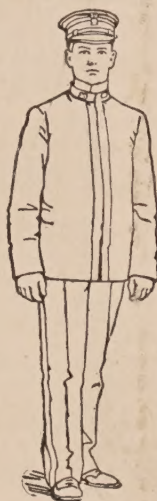
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